



A
DECLARATION
OF THE SERVICE
OF S^t FRANCIS
it is Ordered for
Religious Women

THE FIRST

PART

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AT THE

LIBRARY

THE RVLE
OF PENANCE
OF THE
SERAPHICALL FATHER
S. FRANCIS.

Approued and confirmed by Leo
the X. for Religious Persons
of the 3. Order of S. Francis.

*Together with a Declaration of each
point of the Rule, profitable not
only to the Religious of this Or-
der, but also to all Religious wo-
men.*

By B^r ANGELVS FRANCIS
Friar Minour.

THE FIRST PART.



AT DOVAY,
By the Widdow of MARKE VVYON,
M. D C. XLIV.

THE RYAL
OF TENANCE

Approved and confirmed by the
the X for the Secretary
of the Office of the Secretary

The first of these is the
 point of the nose, which is
 only in the right hand of the
 the first of these is the

Dr. B. ANGELL

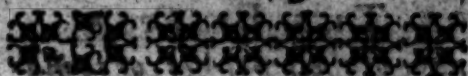
THE FIRST PART

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TO THE RIGHT

R. FATHER

B^L JOHN GENNINGS

FIRST PROVINCIAL

AND

RESTORER

Of the English Province of Friars

Minorites: and now actual

Provinciall of

the same.

EV. FATHER.



Since the common practise of writers hath now so prevailed, that each one almost, either, for patru-

THE EPISTLE

nage of their workes, or to manifest their respects, Dutie, and Gratitude, is accustomed, to present them, vnder the shelter of such persons, who by their acceptance may equalise their labours and paines; I hope it will not seeme strange to your R. Paternitie, or to any other, that I haue made choise to present my poore industries, to you who in all respects may challenge, vnder God, the vtmost of my endeaours; Nay I should offend, if I should attribute the Patronage of this little worke to any, but to you R. Father, who first desired it, and by whose commands I haue vnderaken it.

Besides

DEDICATORIE.

Besides if vertuous actions
may allure me: I know not
where, within your ranke and
qualitie, to paralell your be-
roique deeds: for to omit your
progenie; which may adde à pro-
babilite of à vertuous minde:
as Aristotle saith. 3. Pol: Ve-
rissimile est præstantiores ac
meliores esse eos, qui ex me-
lioribus, and to speake no-
thing of the happinesse you
enjoy, by being Brother to so
Glorious à Martyr M. Edmōd
Gennings: as also of your mi-
raculous conuersion, of your
continuell labours, for many
yeares in Gods Vineyard, for
the conuersion of soules: your
praise and merit, both before
à 5 God

THE EPISTLE

God and man, hath taken no small degree, in your erecting or rather restoring againe, that sometimes famous Province of the English Friar Minours; wherein haue bene in all sciences, some of the most renowned and learned men of Christendome. Of this Province was Alexander Hales, who was called Doctor Doctorum and was the first that euer did write Summe of Diuinitie. of this Province was Scotus, whose fame is spread thorough the whole world, both for his subtime subtiltie, and more than vulgar deuotion to our B. Lady: what shall I reckon vp, Occham, Bachont, Midleon
with

DEDICATORIE.

with infinite others, who have embelished Gods Church with their Doctrines: and strenuously defended it against heresies: to which we may adde; that of three schooles from whence all others almost, deriue their doctrine, to wit, of Thomists, Scotists, and Nominalists: two of them haue had their beginning from men of this Province. Is it not R. Father a great glorie to you, that notwithstanding the violent impetuositie of these our times; God should vse you as an instrument, to make this renowned Province to reuiue againe, in our order? but I am confident, greater is your ioy, to see and beare the

a 6 fructs

THE EPISTLE

fruits of your labours; for we
may well say of this seeming
shrubbe, which you haue plan-
ted: that it is *tanquam li-
gnum, quod plantatum est
secus decursus aquarum:*
*quod fructum suum dabit
in tempore suo.* It is like vnto
à Tree planted by the water side
whith bringeth forth fruit in
due season: for this your tree,
was no sooner planted: but it
beganne to sprout forth leaues
of rare examples: Its root
was scarce settled in the ground,
but its branches loaded with
pietie, deuotion and learning
did extend themselves to the
gaining of soules: as soone as
the waters of grace had water-
red

DEDICATORIE.

red it, the heavens did receive
it: I mean amongst o-
thers, those glorious Martyrs
who for Gods honour, and for
his Church, have lately given
their lives in sacrifice, of whom
according to the brevitie of an
Epistle: I will speake a word or
two.

Father Thomas Bullaker
Upon his arriuell into England
being taken and emprisoned,
contracted such diseases, through
miseric and want, which he suf-
fered in prison; that he neuer
had his health after: yet: the
zeale of soules, which brought
him vnto his country; forced
him with vndaunted courage to
come to london, in the greatest
rage

THE EPISTLE

rage of Persecution; to helpe
the poore distressed Catho-
liques: which he did both spiri-
tually and temporally; Vntill
such time, that being taken at
Masse, whilst he was saying
Gloria in Excelsis: he was
emprisoned againe, condemned,
hanged, drawne and quartered,
when his soule did ascend to
sing eternally a canticle of Ioy
in beauen.

Father Paule of S. Magda-
len alias Henry Heath, wise
Guardian of your Convent at
Douay, and once Commissarie
Provinciall in these parts, and
long since Reader of Diuinitie:
after hauing well profited in
his studies in Cambridge; by
reading

DEDICATORIE

reading of the holy Fathers,
and disputing with others;
he was the occasion of the
conversion of many; wherof
some became Religious: and
after God touching his heart,
he did reconcile himselfe vnto
the Catholicke church and
comming beyond seas to Douay
he entred into the order of our
holy Father S. Francis: and
therein liued with so great au-
steritie, that indeede it was
more to be admired than imi-
tated: for to omit his blou-
dy disciplines, wherewith most
parts of the house are marked;
his lying on the ground con-
tinually; his haire-cloaths of
of seuerall sorts; his chaines,
girdells,

THE EPISTLE.

girdells, and bracelets of Iron:
his life was in a manner, a con-
tinuall fast; for long time to-
gether, vntill Obedience com-
manded the cōtrary, he did take
nothing but bread and small
drinke; vlesse it were once
or twice a weeke; and then in
such manner, that if he could,
he would put ashes or dust into
it: but aboue all; it is to be ad-
mired, how piously he spent his
time; for you should neuer find
him, but either at his study, or
else in vocall or mentall prayers;
and to talke with him of other
matters, was out of his ele-
ment: and notwithstanding
that alwayes he was employed
in exterior offices of the house,
Reading

DEDICATORIE

Reading both Divinitie, and
Philosophie, bearing confes-
sions, visiting the sick, espe-
cially the poore: sometimes till
10, 11. or 12. a clocke at night:
yet scarce would he be absent
from the Quire at midnights
or any other office of the Quire
at any time: In fine none can
better expresse his great desi-
re of gaining soules, and obta-
ining martyrdome; than he
himselfe who felt the burning
fire of his zeale, which he hath
manifested in his owne wri-
tings; which in time conve-
nient shalbe put to the presse:
briefly, he was singular in his
austeritie; rare in his pietie,
excessive in his zeale; most
humble

THE EPISTLE.

humble in his owne conceit:
yet as learned in the eyes of all
that knew him. I cannot let
passe the last passage, which I
and many more did marke in
him: that although he was
much retired, and seldome dis-
coursed of any thing, vnlesse
he were vrged; for that he
tooke no content in company:
yet at the time when he had
gotten leave to goe into Eng-
land; he was so much al-
tered, and changed, as if he
had bene another man, or as
one who was not able to cōtaine
his ioy, but in actions, voice
ad countenance one might iudge
what his heart possessed: and so
after a most austere, peniten-
tiall,

DEDICATORIE.

ciall, and humble life; much admired, esteemed and honoured of all: he did offer vp a voluntarie sacrifice of his life for Gods cause; that he might receive an eternall crowne in heauen; which as we piously believe, and may gather out of his owne writings; he obtained by the mediation of our B. Lady: to whom he was singularly devoted, and from whom he had received many favours.

Of Father Francis Bell (who was formerly Confessour to your Religious women of the third Order, Guardian of your Convent aforesaid, and Provinciall of Scotland: and a little

THE EPISTLE.

little before his death againe
elected Guardian of your said
Convent of Douay). I neede
say no more than, what each
one that knew him would say,
that he was a true Franciscan,
or child of our holy Father S.
Francis, & that consequētly he
was fitting fuell, to satisfie the
burning rage of Gods enemies:
and to make a pleasant holo-
caust to God, by sacrificing
his life for his sake. Here I
may apply the example of that
famous Captaine Epimanon-
das, who did not so much gla-
ry in his great victories, as
that his parents, from whom
he had his being, did take plea-
sure and content therein: as

Plutarch

DEDICATORIE

Plutarch reporteth. I for my
part (and I believe such is the
opinion of all your children
whom you have begotten in
Christ Iesus) doe not so much
reioyce for the great glorie that
redounds to our Province here-
by; as that you the Father of
vs all, with pleasure and con-
tent haue seene the fruit of
your labours,

If Dutie may challenge it, sure
it must be yours by all right:
for whatsoever we doe, is yours:
you R. Father being our first
Father, and vnder God the sole
beginner and worker of our
being in this happy state of
Religion; for if Vlisses was
iudged to haue right to the

THE EPSITLE.

Armour of Achilles, because
he was the occasion of his com-
ming to the wars of Troy, full-
ly you may challenge whatsoe-
uer act praise-worthy may be
performed by any of vs: and
therefore if any have deserved
praise, in labouring for the con-
version of soules, in teaching,
in instructing others, in writ-
ing, in vertuous examples or
any other heroicke acts, they
are yours; and are but so
many additions to your Glo-
rie.

If gratitude for benefits re-
ceined may moue me: who can
better deserue it, than your R.
Paternitie? who by your la-
bour haue sustained, maintai-
ned,

DEDICATORIE
ned, and conserued vs for di-
uers yeares: truly if we prove
ingratusfull, even the very wale
of your two erected Convents
will crie shame on vs, and give
testimonie of our ingratitude:
Now althougheach of vs haue
this generall obligation: yet
in a more particular manner,
must I acknowledge it; and
therefore most willingly doe. I
offer this, and all my labours
as yours by all right and duty:
wherfore it resteth only that
you vouchsafe R. F. to pa-
tronize and accept of this ex-
position of the Rule (which
Pope Leo the tenth hath ac-
comated for Religious persons
of the third Order of our holy
Father

THE EPIIT. DEDICATORIL.
Father S. Francis) which I
have made and composed for
your Religious daughters of
that Order, now residing at
Newport: whose Religious Sim-
plicity, prompts Obedience, peace-
full Amicitie, and regular Ob-
servance, may crowne your old
age with joy and content, which
I pray, may alwayes continue
both in this life and in the
world to come Thus he wisheth
who alwayes remaineth.

RIGHT REV. FATHER.

Your poore Beadsman and
vnworthy Child.

BE ANGELVS FRANCIS.

To the Reader.



I Have thought
good to adver-
tise thee, that in
the beginning, I
intended to have
ioyned both parts of this
booke in one volume;
but finding the latter part,
to grow greater than I
expected; I was forced to
divide them into two boo-
kes, and because the first
part was some what dispro-
portionable to the other,
by advise of some of my
Friends, I have differred hi-
therto the setting forth of
this first part, and added
c some

To the Reader.

some other things: which
although they concerne
not the subiect I was to
handle, I meane the expo-
sition of the Rule: yet they
conduce to the practise
therof, as also may supply
the want of the formes
and manner of cloathing.
Professing annexing of the
Religious; so that hereby
vniformitie may be obser-
ued, and the Confessours
find most things that are
necessary in this kind: I
hope all will take it in good
part, and excuse the litte-
rafertours committed in the
print, which among stran-
gers can hardly be avoided.

F. Geor.

To the Reader.

APPROBATIONES

Si Georgius 1^{us} S. Gulielmi Provin-
cia Anglia in ordine FF. Minor-
um Praedicatorum: R. P. F. Angela
2^{us} S. Francisci medio Commissario
in partibus Belgicis, & S. Th.
Lutheri.

Cum ad instantiam R. admo-
nitionis Patris F. Joannis
Gennings Praevidi nostri Pa-
tris: S. Mohiam nostrarum
Tertij Ordinis S. P. N. Francisci
Neoporti residentium incubra-
tiones aliquas ad pleniorum
Regulae ipsarum Declarationem
mediteris: in merito S. Obedientie
tibi iungo, & his praesentibus Li-
centiam do: quatenus prius obse-
ratis ijs, quae in Concilio Triden-
tino circa impressionem librorum
ordinantur: eas quantocius pra-
lo commendas. Datum Londini
Hac 22. Ianuarij Ann. 1642.

Liber huiusmodi cuius titulus est
The third Rule Off. S. Francis
et ita accommodata for Religious
Persons. Ab admodum Reueren-
do patre, Fr. Angelo S. Fran-
cisco, S. Theologiae Lectore, &
Recollectorum Ordinis eiusdem
S. Francisci, Prouinciae Anglicanae
Commisario composuit: in
quo, nihil inueni, fidei Catho-
licae, vel bonis moribus contra-
rium; sed plura, cum magna
eruditione tradita, quae illis, pro
quibus scriptus est, in bonum ve-
dent, Duaci, in Collegio S. Grego-
rij. 15. Decembris 1644.

F. BODESTINVS BIAHO:
S. Theologiae Doctor, &
Professor in Collegio
Vedastino Duaceno.

Admodum P. F. Angelas & S.
Francisco S. T. Lector, & Re-
censorum Provincie Anglicanae
Commissarius, qui iam pridem de
Tertia regula S. Francisci alio volumi-
ne bene meruit, novas elucubrationes
in eandem regulam, ut iustis suorum
desideriis satisfaceret, parvo idiomate
prelo effudit: quas cum diligenter evo-
luissem, iudicavi non modo per omnia
sanè fidelis & bonis moribus consonas,
sed insuper vix mihi sunt ubique re-
dolere spiritum S. Francisci verè pium,
multaque insignia, mira perpicuare,
complexi, quæ magno cum fidelium
commodo, eorum præsertim qui sub
auspicijs Tertiæ regulæ deo sunt mi-
laturi, in lucem emittentur. Da-
rum Duaci in Collegio Anglorum
Decembris 21. Anno Dom. 1644.

OVIVIVIVS HYDAVS
S. T. Professor & Coll. g.
Anglo Duaceni Vire. præf.

V his approbationibus Vir-
 tum eximiarum, & d. d.
 No. 10. S. C. Theol. &
 Philosoph. super libello
 scripto cui titulus *De iura &c.*
 Ego infra scriptus calculum addo
 eundemque iudico dignum quod
 typis vulgetur, in bonum eorum
 quorum manibus teretur. Da-
 tum 22. Decemb. 1644.

CHAPTER

VALENTINUS RANDOLPH

S. Theol. Doct. &

eiusdem regni ordi-

nis Prof.

for.

Chap. II. Whence there
 are to many Rules
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treame vnction. 353

E I N I S.



THE PREFACE.

THe glorious A-
postle S. Paule
writing to the
Ephesians cap.
4. would haue them to be
carefull seruare vnitatem
spiritus in vinculo pacis
to keepe vnitie of spirit, that
is, mutuall charitie which
proceeds frō the holy Ghost,

A

in

2 The pface.

in the bond of peace; which
makes vs to be one body, and
all members of one head
Christ Iesus, by whom we
become one spirit; each one
living by one and the selfe
same spirit which giueth to
each spirituall life and mo-
tion, as we are called in one
hope of our vacation to sal-
uation, immortalitie and
celestiall glorie. For to all
there is vnus Dominus,
vna fides, vnum baptis-
ma one lord, one faith, one
baptisme: wherein all Ca-
tho-

The preface.

tholickes doe agree, and
make vp that Church whe-
rein alone is saluation, and
which is one in three res-
pects as Aluarus Pelagius
in his book of the Churches
cōplaint de planctu Eccl.
l. 1. c. 63. well noteth. First
the Church is one, saith he
vnitate totalitatis, by v-
nitie of totalitie because it is
a whole body compacted of
diuers parts which are the
faithfull: secondly vnitate
conformitatis by vnitie of
conformity, because in each

A 2 part

4 The p̄face.

part there is a kind of similitude and cōformitie, to wit in the gifts of grace, as in faith, hope, charitie, and good works proceeding frō the: thirdly vnitie attribution is by vnitie of attribution, for all the faithfull haue a reference to the same end, which is saluation and eternall blisse, by a certaine attribution to Christ, who is the head of all those that are to be saved.

These three vnities are aptly represented in the
afore-

The ~~profess~~
of one said words. Vnum
corpus one body shewes the
integritie of Gods church;
vnus spiritus one spirit the
thing wherein all the faith-
full haue an assimilation
and conformation; and vnus
Dominus one lord the
principall and chiefe of all,
whereto all haue attribu-
tion or respect. So that in
the Catholicke church, and
amongst all Catholicke be-
liuers there is one Faith,
because one doctrine, from
whence none without errour

~~The p[re]face~~
may warne; one Hope, be-
cause all haue the same end;
one Charitie, which wor-
keith in all; and conforma-
bly the selfe same precepts,
sacraments, and such like
without any difference or
discord.

Now although such be
the vnitie or vnion of the
Catholicke Church, yet we
may find in it a three fold
pleasing diuersitie, which
the foresaid Aluarus also
noted, The first is diuersitie
of degrees, some superiour,
some

The preface.

Some inferiour, which much
conduces to its dignitie and
beauty; for as S. Bernard
saith, Discretio virtuti or-
dinem ponit, ordo mo-
dum tribuit, & decorem
& perpetuitatem. Diffe-
rence giues order to verue,
order giues measure, beauty
and perpetuities. The second
is diuersitie of offices, accor-
ding to the diuerse actions
and functions of each one
in the Church; And this the
Apostle mentioneth Rom.

8 The preface.

11. habentes donationes secundum gratiam que data est nobis differentes, having different gifts according to the grace that is given vs. The third is diversitie of states, as some are more perfect than others, stella differ à stella in claritate Cor. 13. one Starre differs from another in glory; some being incipientes or beginners, some proficientes, who have made progresse in vertue, and others

The preface.

9

thers perfect, some in one thing, some in another, all which make up for the greater embellishment of Gods Church. So that we may well say with the Psalmist Psal. 44. *Astitit Regina à dextris tuis in vestitu deaurato, circumdata varietate.* The Queene on thy right hand in golden rayments, compassed with varietie; that is, the Catholique Church stādeth on the right hand of God who will

A s alwayes

10 The preface
alwayes by his mightie hand
protect it, firme in faith,
purified by tribulations and
persecutions, as gold by fire;
with variety of stars, as
clergy, laity, and diners sort
of Religious orders.

Who although they be
in the vnion of Gods
Church, all of them being
true members therof, ha-
uing also conformitie with
other members of the same
in precepts, sacraments, and
such like necessarie meanes
of

The preface. 11

of saluation, as faith, hope,
and charitie; yet by a spiri-
tuall emulation 1. Cor. 12.
they pursue the better gifts,
and desire more perfectly to
follow our saviour Christ
Iesus, according to the Rules
which God hath ordayned
for the greater beaurty of
his Church, which by diuer-
sitie of Rules and institutiōs
giues food for each palate,
all tending to one and the
selfe same end of making
soules more perfect and plea-
sing.

12 The preface,
sing to God. Amongst the
rest our holy Father S.
Francis by the inspiration
of God hath ordayned
three Rules. The two first
haue bene explicated, de-
clared, and expounded by
very many: the third, as it
was ordayned by our holy
Father, hath not wanted
expositors, but as it is ap-
propriated to religious per-
sons, hath beene very little
touched or handled. Where-
fore for the greater satisfa-
ction

The preface. 13

tion of those who do profess, or hereafter may profess this Rule, I have endeavoured to explicate and expound it, as well by shewing its dignitie, as also by setting downe the spirituall sense, profit, and vse that our Religious may make of their Rule: which taske I have deuised into two parts; In the first I set downe some particular questions for the better explication of the title and other things

14 The Preface.

things that are to be supposed in the exposition: In the second I endeavour to lay open the true sense and meaning of the Rule.

THE



THE FIRST PART

Wherein are made several discourses and questions touching the Rule and professors thereof, occasion'd by the Preface which Pope Leo prefixt before this third Rule of S. Francis.

THE FIRST CHAPTER.

What a Rule is.



His question shall first be declared as well for satisfaction of the curious Reader, as also for to lay a better foundation of the rest that followeth.

16 *A declaration of the third*
loweth. Wherefore to beginne
with the name, omitting the ma-
ny senses wherein this word *Rule*
may be vsed; A Rule is an instru-
ment, whereby one drawes a line
in due measure and proportion,
and by translation or Metaphore
is taken for *Breuis verum preceptio*
à briefe precept of things to be
done; in generall defined *norma*
viuendi, à forme or method of li-
uing. So *Hugo* à *sacile Victor* saith
that *Regula est quæ normam recte*
viuendi præbet, a Rule is, that
showeth the manner of liuing
vprightly: à *Regēdo* saith *Ven. Be-*
de, of ruling; or gouerning, be-
cause it gouernes vs by teaching
what we ought to shunne and a-
uoid, as also what we ought to
do, and practise. But more neare
to our purpose, a Rule, which for
distinction sake we call à Reli-
gious Rule, is *Norma seu institutio*
bonæ

bonè viuendi, & in eo illius præ-
cepta in seruiendi Deo propter vitam
eternam; a forme or institution of
 living well; and serving God ac-
 cording to the precepts thereof,
 for life eternall; or a forme of Re-
 ligious life taken out of the Gho-
 spell, and contayning Euangeli-
 call counsels with approbation
 of the See Apostolicke.

Our seraphicall Doctour saith,
 that Rules are as lawes frō which
 the proficients thereof according
 to their severall institutions, may
 not swarue, and therefore an-
 ciently they were called Cannons
 or positivè lawes, whereby they
 were to be governed and dire-
 cted. The fruit whereof is not
 small, for by such Rules devout
 soules, as little infants doe learne
 to write, not with paper and penne,
 but in their hearts by inspiration
 and instinct of the holy Ghost,
 who

18: *A declaration of the third*
who impresseth those heavenly
characters of perfection, drawing
a bond of eternall life, neuer to
be cancelled or altered; by them
as apprentices they learne the art
of arts, to enrich their soules
with celestially treasures, and to
navigate or passe securely through
the dangerous passage of this
worlds miserie; to conclude, it
serves them as a looking glasse,
wherein they may see and behold
how to adorne and decke their
soules. For each Religious per-
son ought to attend nothing
more than to embellish and
enrich his soule with heroicall
acts, and Euangelicall vertues
propounded in his Rule. I would
to God each one did as often cast
their eye vpon the cleare glasse of
their Rule (not composed of
ashes, but of the marrow and
principal substance of the Gos-
pell,

19
pell, with approbation of the
Church) as our worldly gallants
and ladies behold their most fre-
quently-deceiuing mirrours.

THE SECOND CHAPTER.

Whence commeth it that there are so
many Rules, since all be to ob-
serue the Euangelicall
Counsels.

ALthough it be most cer-
taine that those would be
most perfect that could obserue
all and seuerall the Euangelicall
counsells, yet considering our hu-
maine frailty, *non omnia possumus*
omnes, all cannot doe all things,
nec omnis fert omnia tellus one
country yeelds onething, another
some other, none blessed with
all

10 *A declaration of the*
all: therefore hath God chalckt
out vnto vs. so many seuerall
wayes, whereby we should tend
to perfectio, sufficiēt, and possible
for this mortall life. Neither doth
God requireat our hands, that we
should obserue to fulfill all things
that he hath propounded vnto vs
in the Gospell, vnlesse it be in a
ready and prompt mind, to doe
whatsoever shall be agreeable to
his holy will and pleasure (which
no state of perfection can iustly
exclude) but to some he giueth
instruments, to some two, and to
some one, deuising his graces
as he pleases, to each one meanes
to traffique withall, & to make
the good merchandise of life &
glory celestiall: as it may be
seene in all ages. For in the old
law he gaue different rules or
lawes to the leuites, and to the
other tribes: In the new law he
prescribes

prescribes severall formes of life to men and woemen, to Bishops and priests, perfect and imperfect, rich and poore, king and souldier; and yet all tend to the same end. And what wonder the, if according to the instinct of the holy Ghost some take one way, some another. The Euangelicall doctrine is a patterne for all; it is a garden full of various odoriferant flowers where each one may satisfie their desires, a table richly spread wherein is foode for all sorts. And in this appeares the immense goodnesse of our lord. *Thomas Walden.* doth handle this point well and amongst other things produces the Exāples of our Saviour, and *S. Iohn Baptist*, both of differēt lives, and both tending to an eminent perfection; and concludes saying, he that to his owne praise and
for

22 *A declaration of the third*
for the beauty of the celestially
kingdome created the angelicall
spirits in nine distinct orders or
quires, according to their speci-
ficall diuersitie and distance of
offices, hath adorned his mili-
tant Church with many and di-
stinct offices according to the
diuerse professions, and merits
of those that liue therein. *S. Ber-*
nard maketh another compari-
son saying, as in one heauen there
are many mansions, so in one
Church there are many orders;
and as there be in one house di-
stinctions of glory, so in the same
spirit there are diuisions and di-
stinctions of graces. Finally as
in a common weale you may find
all sort of trades, as well for com-
moditie as for the greater con-
tent of this temporall life, so in
like maner in the Church there
are to be found diuersitie of
Rules,

Rule of S. Francis.

Rules; which brings great spirituall profit, and giues there to a beautifull adorning by the variety of so many spirituall exercises, which they practise, some in the active life, some in the contemplative, some one, some another. Which diuersitie brings with it selfe another benefit, for that by this varietie and multitude of Rules, orders, and institutes each one according to their inclination, disposition, and abilitie may find the way of perfection more facile and pleasing; for those that are not proper for this spirituall exercise of contemplation or action, may be capable of another, as experience dayly teacheth.

THE THIRD CHAPTER.

Of the originall or beginning of Religious orders.

This follows next in order to be declared: Concerning which, if we may believe *Iosephus* the *low 1.2. de bello 1.2. c. 7.* we find that *Enos* grandchild to *Adam* did begin this state of a religious life, and that he gave certaine rules which his disciples were to follow, thereby instituting a peculiar and more sublime manner of worshipping God. Whence *Gen. 4.* it is said, this man began to inuocate the name of our lord; which must needs be vnderstood of some peculiar manner different from the rest,

rest, for without all doubt Adam, Abel, Heth and the rest did innocate our lord, but not after that speciall sort as Enos did, who was to giue a beginning to the monasticall or religious life: and therefore *Gen. 6.* they were called the sonnes of God. For they liued in mutuall loue and charitie hauing all things common, also in great pouertie and austeritie, and they did weare a white habit for distinctiō sake. *Philo* the Iew hath the same, saying that they were poore without any inheritance, mony, or commerce with any, they had no care or thought of any thing but of the seruice of God, they were chaste all their liues, liuing in continuall mortification, obedient to those that had care of them without contradiction, being readier to die than to faile therein. In all which, and

B

much

26 *A declaration of the third*
much more, which those two an-
cient writers haue set downe we
may see a true platforme of a
Religious state and monasticall
life.

But in after ages this institute
decaying, God raised another co-
pany, which were called Naza-
rites, that is separated or conse-
crated to God, to whom Num. 6.
he gaue certaine rules to be by
them obserued: which according
to the expositors of that place re-
present the true state of Religion.
The like may be said of the Re-
chabites Ier. 35. who had their
beginning from Rechab, from
whom they received a Rule
which they most religiously ob-
serued, in so much that S. Hier-
some calles them fathers of the
monkes and religious persons.

If we come to the new law
Christ himselfe gaue rules to all
Reli-

Religious persons. *Mat. 19.* If thou wilt be perfect goe sell all &c. The like is said *Mar. 10.* vpon which words S. Bernard exclaimeth saying. These are the words that haue perswaded the cōtempt of the world through the whole world, and voluntary pouertie to all men, these are they that haue filled cloysters with monkes, and deserts with Anchorites. For in that chapter Christ propoundeth vnto vs the three essentiall vowes of Religio, the vow of chastitie in those words *sunt Eunuchi qui seipsos castrauerunt propter regnum celorum*, there are Eunuches which haue gelded themselves for the kingdome of heauen: the vow of pouerty, in those words *goe and sell &c.* the vow of obedience *veni sequere me* come follow me: whereof who desireth more may read the expositors of that place.

28 *A declaration of the third*
So that iustly we may say, that the
first founder of our Religious and
monasticall life was Christ him-
selfe, and all those who since that
time haue begun that course of
life haue drawne their Rules
from him: for he hauing ga-
thered together the twelue A-
postles gaue them a Rule to ob-
serue, admonishing them that if
any one would be his disciple, he
ought to resolue to abandon the
world, and all that is in it, and
which is more important, their
owne proper will, saying that in
this that they followed him, they
should be knowne to be his true
disciples. He shewed them the
perfect forme of obediēce, taught
them humilitie, and exhorted
them to patience, and willingly to
endure tribulations and persecu-
tions, he earnestly and continual-
ly commended vnto them po-
uerty

uerty of spirit, meekenesse, mercy,
iustice, peace, cleannesse of heart,
and sufferance for the kingdome
of heauen, and finally left them
his holy Gospell to obserue, yea
and his owne life and practise for
a patterne.

Frō this Rule of rules all the an-
ciēt Fathers haue drawen the be-
ginning of their Religious orders,
and founded their three essentiall
vowes. For this holy colledge of
the disciples was a little conuent,
because after they were receiued
into his company, they went vp
and downe with him, eat, and
slept with him, calling him their
lord and master, obeying him in
all things, which manner of li-
uing the Apostles haue left to
succeeding ages, as shall more
clearly appeare in the chapter
following.

THE FOURTH CHAPTER.

*The Rules and Religious orders that
haue sprung up since the A-
postles times.*

THat the Apostles did exactly
observe this Rule of theirs
may be gathered out of the same
place *Mat. 19.* by the words of S.
Peter in the name of the rest *Ecce
nos reliquimus omnia, & sequimur te.*
Behold we haue left all
things, and haue followed thee.
Which S. Hierom. *epist. 8. ad De-*
met. will haue to be a thing pro-
per to the Apostles, and deriued
fro them. S. Gregory Nazianze
and S. Chrysostome with others
affirme vpon good grounds that
S. Iohn Baptist was the first
monke

monke. S. Dionise saith, that the Apostles were called Monkes, seruants of God, and declares their forme of monasticall profession *l. decal. Hier. c. 6.* which must needs be to some Rule. S. Hierome is of opinion that S. Marke was the head and founder of monasticall life; which also affirmed Philo the Jew according to Eusebius *l. 2. hist. c. 16.* who hauing bene at Rome to consult with S. Peter described the life and manner of the monkes in Egypt. Also Peter Damian and Cassian doe say that the monasticall order or life hath bene from the Apostles times. S. Athanasius in the life of S. Antony makes mention of monkes before him; And S. Dionise Pope, as witnesseth Baronius, was a monke; notwithstanding S. Antony is said to be father of the monkes of Ægypt,

32 *A declaration of the third*
because he brought the monkes
that were disperſed vnto an vni-
formitie, giuing them a certaine
forme or Rule of life. *Pachomius*
after him gaue them a Rule which
an Angel dictated vnto him,
where with he made ſuch happy
progreſſe, that in ſhort time he
aſſembled together 7000. mōkes.
In the ſame time liued the holy
Abbot *Symphorianus*, who built a
Monastery without the towne of
Millan, whither he retired with
many diſciples, to whom he gaue
a Rule. The like alſo many others
haue done, but the holy Church
hath only admitted of foure prin-
cipall whereon depend all other
Rules, as on the foure cardinal
vertues all other inferiour vertues
do depend. Or we may ſay that
there are but foure Rules, be-
cause there be but foure princi-
pall

And Rule of S. Basil. 31
all Patriarkes of Religious per-
sons.

The first is the Rule of S.
Basil, who was the first that obli-
ged the monkes to make a vow
after the yeare of probation or
tryall; to remaine in their Mo-
nasteries, and promise entire o-
bedience to their superiours,
vowing also chastitie, and po-
uertie, and in this respect it is said
to be the first Rule of all others,
because he first brought the Re-
ligious to make a solemne pro-
fession; he builded in Armenia a
very great Monasterie, wherein
there remained more than 3000.
Mōkes. This order doth flourish
as yet in some parts of Greece,
and Italy; all the regulars of
the Easterne parts doe liue vnder
this Rule, as also the Carmelites,
with others.

The second is that of S. Au-
gustine

B S

34 *A declaration of the third*
gustine vnder which live all the
Cannon Regulars, Dominicans,
Augustins, Beigittins, Hieroni-
mices, Scopetines, those of S.
Iohn of Iherusalem, and of the
hospitals of S. Antony, and the
Croiciers, although there be
some difference in their constitu-
tions and habits. *as described*
The third is that of S. Benedic,
who having gathered together
all the scattered monkes in Italie,
and brought them to the moun-
taine called Cassin, the chief
place of this Order, gave them
a Rule which they and their
successours were to observe, vn-
der which Rule doe militate all
the blacke monkes to the great
benefit of Gods Church, and
conuersion of many Countries,
and in particular of our poore
Country of England, which with
iust reason ought to acknow-
ledge

Rule of S. Francis 35

ledge them for its Patrons and Apostles. To this Rule, or rather to this Order, according to some, we may reduce that holy order of Charter Monkes, who obserue a most strict and austere life, according to the prescription of their statutes. The like may be said of the Iesuits, who living by certaine statutes appropriated for their manner of liuing, may be put vnder this holy Patriarke, vnlesse you will range them vnder the standerd of *S. Augustine* opposite enemy to Heretickes, as they are.

The fourth and last is that of *S. Francis*, who beeing one day amongst others in *S. Damians* Church, kneeling before a Crucifix, heard a voice that said vnto him *Francisce repara domum meam*. Francis goe repara my house, which thou seest ready to

36 *A declaration of the third*
to fall to ruine, conforming presently his will to the will of God, and his life to the life of our Saviour, put on a course habit, girded himselfe with a cord, going barefoot; and together with others that came to him made profession of pouertie, and holy beggery, and hauing made a Rule by the inspiration of God, it was confirmed and approued by the Popes, Innocent the third, and Honorius the third. So that *S. Francis* may truly be called patriarke of the Mendicants. He would haue his children called Minors, in testimonie of their great humilitie, the progresse of whose order all the whole world admires. Hauing briefly spoken of the Rules that haue beene made for Religious men, the nature of our subiect requires that

Rule of S. Francis. 37
that we doe as much for Religious
woemen.

THE FIFT CHAPTER.

How that in all ages since Christ
there haue bene religious
woemen, aswell as
men.

ALthough in the old law we
may see a kind of shadow
of religiō in some woemen, espe-
cially in that holy woman *Iudith*,
of whom it is written that in the
higher part of her house shee
made her a secret chamber, whe-
rein shee abode shut vp with her
maides, and hauing cloath of haire
vpon her loynes she fasted all the
dayes of her life, excepting some
few festiuall dayes. Yet this is
not

38 *A declaration of the third*
not such a profession by solempne
vow as now our religious woemen
doe make, to the great
embellishment of Gods Church,
admitting into their cōpany those
of another family, yea & another
nation too, which Iudith did not.
And as in all ages and times there
haue beene religious men, so
haue there beene Religious and
holy woemen: for if you find a
Marke to begin the monkes in E-
gipt, there will not be wanting a
Martha to begin the Nunnes at
Marfiles: and *S. Dionise* cā as well
shew the forme of consecrating
virgins, as declare the profession
of religious men. If *S. Pachomius*
did giue a Rule to his monkes, his
sister with other deuout woemen
must haue another, in all things
almost like to that of his monkes.
S. Basile had no sooner begunne
to gather his monkes to a good

uniformitie, but some deuout
woemen came to receiue the be-
nefit thereof by vndergoing such
a course of life as he should pre-
scribe vnto the, as may be gather-
ed out of his words, and exhorta-
tions to them for the conserva-
tion of their virginie. S. Augu-
stine had not satisfied the world,
if he had not left those religious
companies of Cannonesses who
militate vnder the name of S. Mo-
nica. As there was a Benedict to
enflame the whole world, so there
was a Scholastica who began the
Benedictine Dames.

And, not rediously to prosecute
all things, as our holy Father S.
Francis did beginne the profession
of strict pouertry, so there were
many deuout woemen that would
imitate his example, amongst
whome the first was the blessed
virgin S. Clare from whom comes
the

40 *A declaration of the third*
the austere and perfect order of
the poore Clares, who as they
acknowledge B. S. Francis for
their Father, so they esteeme
Blessed S. Clare for their Mother.
What shall I say of S. Brigit,
S. Teresa, S. Elizabeth, S. Collet,
with many others that haue bene
famous in this kind, no way in-
feriour, if not exceeding men.
Wherefore not without mysterie
sayth the holy Euangelist. *Mat.*
24. erant ibi mulieres multe à lon-
ge, quæ secutæ erant Iesum à Galilæa
ministrantes. There were there
many woemen a farre of, which
had followed Iesus from Gallile
ministring vnto him. Many men
and woemen followed Christ to
his passion, but alas! the men fled
away, only the woemen stay: *Vi-*
de conuersum ordinem, saith Euthe-
nius, *Discipuli siquidem fugerant,*
discipula vero assistentes permane-
bant.

bant. Behold a contrarie order; for the disciples who ought to giue strength to others, and in words are ready to dye with Christ, doe fly, but the woemen, although weaker by their sex, yet stronger by their faith, doe remaine by him in all his afflictions assisting him; and as they stayd last, so they deserued first before all others to enioy the sight of Christ rising, by whom they were sent to the Apostles, being made as *S. Chrysostome* saith Apostles to the Apostles.

Thus then briefly hauing declared what a Rule is, and the diuersitie of Rules in men and woemen, it is now time to show what this Rule is. And for that in the title it is called the Rule of the third order, it is necessarie first to show what the third order is.

THE SIXT CHAPTER.

What the third order, and their Rule is.

THe holy Church singeth in the office of S. Francis. *Tres ordines hic ordinat, primumque fratrum nominat Minorum, pauperumque sit dominarum medius, sed penitentium tertius sexum capit utrumque* That is to say, This Sainct by diuine inspiration ordayned three orders, the first he named the order of Friar Minours, the second or middle is of the poore ladies or poore Clares, but the third of penitents doth comprehend both sexes. For When this holy Father had made a Rule for his brothers, and obtayned

ant acon-

a confirmation thereof, he made a second Rule which he gave to Saint Clare in most things conformable to the first Rule; but afterward having authority from the Pope to preach penance, the Friars being then called Preachers of penance, and having a particular revelation from God, that it was his will he should labour for the conversion of sinners, he went forth with such fervour to put Gods will in execution, that whole villages and townes were almost void of inhabitants, all of them desiring to forsake the world, and doe penance for their sinnes: whereupon he was forced to give them some satisfaction by prescribing vnto them a certaine Rule, forme, or manner of life, which Rule is commonly called the third Rule, because it is the third dis-

44 *A declaration of the third*
distinct Rule he made: or the Rule
of the third order, because it is
a third distinct order from the
other two, called also the order
of Penitentes, because the pro-
fessours thereof are to doe pen-
nance for their sinnes And this
admits all sorts and sexes; for as
pennance is the common way
for all to goe to heauen, so this
Rule or order is common to all,
admitting both clergy and laitie,
virgin and married of both sex:
the fruite whereof the chapters
following will shew.

From hence comes that gene-
rall custome almost in all other
orders, as in that of *S. Dominicke*
as *S. Antonine* teacheth, the *Au-*
gustines, *Carmelites*, and others, to
institute and ordayne Rules of
the third order, who commonly
are called brothers and sisters of
pennance, the declaration whe-
reof

reof I omit as not concerning my purpose. It suffices that I have briefly set downe how it began in our order, if any one desire to see it more at large, let him read the *Chronicles of the Friar Minors*, and *S. Bonaventure in the life of S. Francis*.

THE SEVENTH CHAPTER.

Who was the Author of this

Rule.

Although we have said before that *S. Francis* was the first author and beginner of this Rule, yet because some seeme to make a doubt hereof, attributing it to *Pope Nicholas the fourth*, I could not passe on, vntill I had remoued this scruple. True it is
that

46 *A declaration of the third*
that Pope Nicholas did make it
more publicke, and more au-
thenticall by inserting it in his
bull given in the yeare 1289.
some threescore and eight yeares
after S. Francis had begun it, but
that was onely to confirme not
to institute the Rule. The testi-
monie of S. Banauenture may suf-
fice herein, who in the 4. chapter
of the life of S. Francis saith, that
many of both sexes enflamed by
the fervour of his preachings did
serue God in coniugall chastitie,
according to the Rule which the
man of God had giuen them.
The ancient forme of profession
insinuates as much, I Brother
N. doe vow &c. to obserue the
Commandements of God all the
time of my life, and conueniently to
satisfie for the transgressions or
faults, which I shall commit against
this Rule and manner of living of
the

the third Order of Penneance, instituted by S. Francis and confirmed by Pope Nicholas &c. This forme is taken out of the booke called *firmamentū trium ordinum*, whence Bernardinus de Buzis a famous preacher had good reason to say, that the Inuentors of this Rule were not Friar minors, nor any Bishop, nor Doctor nor any Congregation, but the seraphicall Father S. Francis, the holy ghost teaching him, hath ordayned it. Which also is confirmed by the words of the said Pope Nicholas, who writing to the bishop of Florence in the yeare 1391. forbids any one to molest, or trouble the Brothers of the third order of penneance, to whom, saith he, we haue giuen a forme of liuing, as it hath bene giuen by S. Francis, causing it to be noted by our Bull, to the end that the Brothers remaine

48. *A declaration of the third*
maine not doubtfull, and inconst-
tant in the obseruance of their
life. *Leo* the 10. hath almost the
same. *Pope Clement* the 7. in his
bull *Ad vberes fructus* in the yeare
1526. hath it more plainly; his
words are these. And although
the Rule of pennance instituted
by *S. Francis* and approued by
Nicholas our predeceffour &c.

Moreover it seemes very vnli-
kely, that this order so much cele-
brated, & multiplied through the
whole world, wherein there haue
beene euen in the very beginning
Emperours, and Empresses, kings
and queenes, Bishops and priests,
Doctours and illustrious persons
of all sorts, should not haue a
Rule, whereby they might direct
their life. To this we may adde,
what is recorded in the life of *B.*
Luchefius one of the first of this
order, namely that he demanded
a Rule

a Rule of the holy Father S. Francis, who granted him his request, and gaue him the habit. Also in the life of S. *Viridane* we read that our holy Father gaue her the habit, and instructing her left her a Rule to liue by in her solitude, wherein she liued many yeares. And who can doubt, but Blessed S. *Elizabeth* of Hungary had some certaine Rule whereof she made profession. Wherefore it being certaine, that our holy Father instituted this Rule, it seemes necessarie to enquire of the diuersitie of the Professours thereof: as also how it hath made that progresse to perfection as now we see it is come vnto.

THE EIGHTH CHAPTER,

*Of the severall branches in this
Order.*

THe fervent spirit of our holy
Father S. Francis by his
preaching of penance tooke such
effect, that it seemed he had set the
whole world on fire with the in-
flaming love of God, which did
not stay only in those parts
where he preached, but also did
extend it selfe over the whole
universe. There is no place, coun-
try, citie, towne or village where
this fire hath not taken hold,
there is no degree, qualitie, or
sex that hath not felt it, but in
severall manner according to the
subject it lighted vpon.

In

Rule of S. Francis. It
In some it had not that effect
to make the leaue their families
and goods, but enioying their
temporal estates they would serue
God vnder this Rule and Order,
amongst which their haue bene
Bishops who haue not esteemed
it to derogate fro their perfectio
to weare the habit and cord of
Blessed S. Francis, yea, some
Popes, cardinals, and ecclesiasticall
men of all sort. For confirmation
whereof I will produce the
words of the renowned and most
eminent Cardinall Trelo in his
deuout and learned Epistle to the
R. Fa. Luke Wadding (whose
fame is diuulged through the
whole world by his learned
Annals which he hath made of
our Order) who hath inserted
it in his deuout commentaries,
which he hath made on the
workes of our Holy Father,
Churc 2 whe-

52. *A declaration of the third*
wherein the said Cardinall hath
many things in the praise of our
seraphicall Order, and coming
to this third Order thus expo-
sulareth.

Doe you admire and desire to
celebrate my praise, for that after
the purple of Cardinall dignitie I
haue put on the habit of the third
Order, and professed the third
Rule of our Father *S. Francis*! but
how can I, who professe my life
and all I haue to be of *S. Francis*,
exhibite any signe of deuotion,
vnlesse I consecrate or deuote
my self to his Religion. What is
the girdle of *S. Francis* vnbesee-
ming to girt the regal purple? *Le-
wis* king of France, and *Elizabeth*
princessse of Hungary now num-
bred amongst the Saints were girt
with it, empressees, kings, quee-
nes, and other princes whose
number this year at the time of
his

his Rule of *S. Francis*. 13
his death by most devoutly
receiuing the habit *Philip* the 3.
king of Spaine did encrease, as
also *Elizabeth* queene of Spaine
wife to *Philip* the 4. and the prin-
cesse *Marie* sister of the same
Philip the 4. gaue their names
to this Religion. Perhaps the
cilice doth not become the Roy-
all dignitie? certainly it doth,
and in the time of *Elihu* the
prophet, the sacred historie doth
tell that the king of Israel did
use it. Wherefore then doe you
admire, that a Cardinall should
put vpon his purple a cineritious
habit, and gird himselfe with a
cord. You say it is a habit too
humble for such a dignitie. But I
answere, therefore it is to be
taken in this time &c. What
therefore should I doe, when I
am eleuated to so supreme a di-
gnitie in the Church, but defend
my.

54 *A declaration of the third*
my selfe with the Humility of *S.*
Francis whereby I may more
securely beate the labours and
burthen of my enioyned charge.
But what more? is not the cin-
eritious or ashy coloured habit
of *S. Francis* truly purple, where-
with Royall and Cardinall di-
gnitie may be adorned? It is truly
purple, which the blood of Christ
hath coloured and the faith of
his passion signed, and which in
Christ's place *S. Francis* hath made
redde with his proper blood
flowing from his stigmats. Is the
humilitie of Christ a seruitude?
that is not seruile which doth
nobilitate the Royall purple. If
any one should contemne, or ab-
horre this habit, let him consider
that it is not gray but purple, for
humilitie undertaken for Christ
doth carry with it a Royall di-
gnitie. What therefore have I
done

Rule of S. Francis.

59

done? I haue covered purple with purple, and that of a Cardinall with a Kingly one. It is so farre from humbling me, that I may doubt whether I am become prouder theteby. Thus farre the foresaid Cardinall. Whence we may gather that this Order is sutable to Popes and Cardinals, Kings and princes, and other of what condition soener they be, and this day in Spaine nothing more frequent, almost whole towne being of this Order.

There are other sorts of the third order, both me and woemen who are taken either in the Convents of Friar Minors, or Monasteries of S. Clare, or of other Religions that liue vnder the gouernement of the Friar Minors; in other Orders they are called Donats, because they giue themselves to the seruice of such a

36 *A declaration of the third*
house, and Oblates because offered
vp to such an end: these make
only simple vowes. There are
others, whom the fire of diuine
loue hath caused to leaue the
world, and liue in communitie
vnder solemne vowes of obe-
diēce, pouertie, and chastitie, pro-
fessing this Rule of the 3. Order,
not barely as it was made by the
seraphicall Father *S. Francis*, but
as it is accomodated to their state
by seuerall Popes as we shall
shew hereafter. Some of these
doe addicte themselves to the
keeping of Hospitals, teaching
of children, seruing the sicke,
and such like.

Finally there be some, that to
make a compleat religious state,
haue ioyned certaine statutes to
their Rule, for the better at-
taining to perfection, and doe adde
the fourth vow of Enclosure. Of
these

these in this our treatise we meane to speake, explicating the Rule conformably to their estate. This diuersitie may perhaps seeme strange to the Reader, and therefore it shall not be amisse to shew how it was brought in, by shewing what progresse in perfection this holy Order hath made.

THE NINTH CHAPTER.

Of the great progresse that the professors of this Rule haue made in the way of perfection.

PLutarch in his apothegmes saith, that there be more who adore the sunne rising than the sunne setting; and that in some occasions with iust reason, for

98 *A declaration of the third*
such is the frailtie of creatures
that all things are subject to
decay, and each man by nature
growes worse and worse, being as
Aristotle saith, the example of
imbecillitie, spoyle of time, play
of fortune, and image of incons-
tancy. Whence it is that almost
all orders haue decayed, and fallen
from their first fernour and zeale,
which can neuer be repaired, but
by casting our eies vpon the ri-
sing sunne of that spirit which
first began such and such an Or-
der, setting before vs the heroicall
vertues of our progenitors, en-
deauouring with new force and
vigor to imitate their examples.
Let vs not looke vpon the sunne
setting, that is on the tepide and
cold state, that the corruption of
nature hath brought vs to, but as
the Prophet *I say* saith, Attend to
the rocke, that is, the first founder
whence

RULE OF S. FRANKS.

Whence we were hewch out, but
in Christ they have begotten vs,
and to the ende of the lake, to the
Profession of our Rule from
whence wee are cut out, that is,
hacked and hewed, and made
fitting for the celestiall Hierusalem.
There is no better way to reduce
vs to perfection than by returning
to the beginning. Whence in all
orders almost there have bene
continuall reformations, which
notwithstanding doe soone decay.

I pray God that the like doe
not happen to this third Order,
which hitherto contrary to the
ordinary course hath daily more
and more encreased, not only in
number but also in perfection, and
from a low shrubbe is become a
faire and beautifull tree, from the
lowest state in Gods Church to
be equall in a manner with the
bi-

60 *A declaration of the third*
highest. I can see nothing here,
but what the prophet Ezechiel
denounceth c. 37. God made a
league of peace to them, and an
everlasting covenant shalbe to
them; he hath founded them, and
will multiplie them, and giue
them his sanctification in the
midst of them for ever. The con-
tinuāce in the same state is much,
considering our frailtie, but to en-
crease dayly more and more in
perfection is the hand of the al-
mightie, which particularly is to
be seene in this Order; for in the
beginning it was but a certaine
deuout course of life, which our
seraphicall Father did prescribe
for all sorts, as is said before, but
not long after the institution
therof, it became a sett Order and
state of life, for within six or se-
uen yeares after the Blessed and
glorious Saint S. *Elizabeth of*
hun;

hungary (as Iodocus Chliffonau
reporteth) made a formall pro-
fession of this Rule, and did
take a gray poore patched habit,
and girt her selfe with a rude
cord, going alwayes barefoot,
spending the rest of her dayes
in a most austere manner with
some of her ladies cloathed in the
same habit, and professed in the
same Order. Which, as it seemes,
was the first communitie that mi-
litated vnder this Rule. After this
the most pious *Angela* coun-
tesse of *Cinitella*, hauing gather-
ed together many noble virgins
at *Fulginea* (which is a towne
some twelue miles distant from
Affisium) did build a couent
vnder the title of S. Anne, wherein
entring with her companions, and
making the three vowes of cha-
stite, obedience, and pouertie, she
perseuered in great sanctitie to her
death

62 *A declaration of the third*
death, as is to be seene hereafter in
her life. After her example very
many virgins gathering their
meanes together caused to be
bullded and erected in short time
8. monasteries in diuerse parts of
Italie, wherein they did live vn-
der the habit and Rule of the
third Order of S. Francis. *Gon-*
zaga saith that this B. woman was
the first who did make these so-
lemne vowes in this third Or-
der. But in this there seemes to be
a great mistake, for this Sainct
lived in the yeare 1309. whereas
in the yeare 1295. Pope Bonifa-
ce the 8. doth affirme that many
monasteries were begunne in
Germany wher to he gaue many
priuiledges which belong only
to religious orders, as chapples
and oratories, as is to be seene in
F. *Luke Wadding* in the 2. tome
of his *Annales*, who also in the
yeare

yeare 1281. n. 11. relates that B. *Dulcina* concerning the world did offer her selfe to God vnder the habit and rule of penance, very many yong virgins and graue matrons running in the odour of her sanctitie did doe the same. And before this in the yeare 1252. num. 7. he describes the life of B. *Saint Rose of Vuerbia*, who by the commandement of our Lady tooke the habit of the third Order in a Monasterie neare thereabout; and this was within 31. yeares after the beginning of this Order. Nay before this neare Florence there were many communities wherto our holy Father gaue a Rule, it is very likely that some of these did make the solemne vows, but whether they did or no makes not much to our purpose: at least it shewes how this Order hath
 still

64 *A declaration of the third*
still augmented in perfection. Let
vs now see what it hath done
from *S. Angelas* time.

And we shall find it alwayes
to be abbettered, for *Sixtus. 4.* in
the year 1480. in his Breue, *Ad*
Christi Vicarij, hath these words.
Truely long agoe we haue vn-
derstood that some brethen and
sisters of the 3. order of *S. Francis*
by speciall grant of me, and my
predecessours living collegially
after the yeare of probation, doe
vow and promise in the hands of
their superiours canonically ele-
cted by their colledge, chastitie,
obedience and pouertie. Whereto
Pope *Innocent the 8.* in the yeare
1487. added the vow of enclo-
sure, which made Pope *Leo the*
10. to accomodate the Rule that
was ordained by *S. Francis* ap-
proved and confirmed by *Nicho-*
las the 4. to a Religious state. And
Cle-

Clement the 7. in his Bull *Ad vberes fructus* an 1526. and Pius 5. in his Bull *ea est officij nostri* an. 1568. haue more amply declared it. So that now it is become more perfect and compleat, conuenient for a Religious state, whereof because some without any iust reason haue made doubt, I will endeavour to make it cleare by the succeeding chapter.

THE TENTH CHAPTER.

Whether the third Order be a Religious state.

THis question may seeme superfluous, after what hath beene said in in the precedēt chapter, neuerthelesse to stoppe the mouthes of some, whose rash and teme-

66 *A declaration of the third*
temerarious iudgments doe shew
their tongues to runne before
their wks, and who imprudently,
I will not say maliciously seeme
to derogate from the honour and
esteem of this holy order, I will
adde a word or two. But first we
must distinguish this order into
two classes, so wit of them that
live in their houses out of com-
munitie, and of them that live
conuentually together.

Certaine it is that the first are
not truly and properly religious
because they doe not make pro-
fession of the three essentiall
vowes, notwithstanding their in-
stitution, as *Hieronimus Roderi-*
cus, and *Portell* verb. *Tertiarij*
doe well note, may be called an
order of a certaine forme of life
approved by the Church; for
order doth extend it selfe further
than a Religious state which re-
quires

Rule of S. Francis.

67

quires the three vov'es, which order doth not, but only signifies direction or ordination which such have by their Rule.

Those that live in communicle or in collegiall or conventuall manner, are truly and properly Religious. For to Religious state there are required four things, to wit, a permanency in that state, a particular rule, solemne vov'es, and the approbation of the Church.

The first is required, because Religion is said to have an immovable condition of life, and to carrie with it a stable perfection, which made S. Thomas 2. 2. q. 184. ar. 8. to preferre it before all other degrees inferiour to Bishops, giving this reason, because Religion is a permanent and unchangeable state, whence Religion is called *Civitas Dei* the city of God.

68 *A declaration of the third*
Holocaustum medullatum a fact ho-
locoust, *Mansio solitudinis* a man-
sion of solitude, *Mons & via Syon*
the Mountaine and way of Syon,
Petra refugij the rocke of refuge,
requies sanctificata sanctified rest,
Stadium currentium the list of the
that runne, *vigilia solemnitas*
perpetua the vigils of perpetuall
solemnitie &c.

The second is required, not
that the essence of Religion can-
not stand without it, but because
the Church doth not ordinarily
approve of any Religious order
without some particular Rule,
and from hence it is called *Domus*
sapientiae the house of wisdom,
Exercitium disciplinae the exercise
of discipline, *fluvius Orationum*
river of prayers, *iter rectum* right
way, the golden way, the field of
corne, with many such like.

The third, to wit, the solempne
VOVES

Vowes of chastitie, pouertie, and obedience are essentially required, for by Religion one doth consecrate and dedicate himselfe wholly to God, which is perfectly done by those three vowes. And frō hence Religion is called another Baptisme, the bath of soules, *cella aromatum, argenti & auri, & odoramentorum, & unguenti optimi.* I say 39. storehouse of aromaticall spices, and of siluer, and of sweet odours, and of the best ointment. *Ciuitas in monte posita Mat. 5.* a cittie placed on a mountaine, the warfar of our Lord the furnace of the holy Ghost, flight of the world, sweet yoake of Christ, schoole of Christ, lād of pouertie, with many such like.

The last is requisite to make it a secure, certaine, and spirituall state. Neither was euer any Religious Order instituted without the

70 *A declaration of the third*
the approbation of the Church,
not that the Popes have alwayes
done it, for in ancient time it was
sufficient that they were approned
by Bishops, but in the Laterane
generall Councell it was forbid-
den vnder paine of excommu-
nication that any new Religion
should beginne without expresse
approbation of the Pope, to who
alone, as by many other councells
it hath beene decreed, belongs the
approbation, confirmation, and de-
claration of Rules or Religious
orders, so that now it is absolu-
tely necessarie, that the Pope doe
give his approbation, otherwise
it would not be esteemed a Reli-
gious state.

Now these foure are to be
found in the professors of this
third Order, and therefore none
can doubt but that they are truly

and

and properly Religions; for first their state is permanent and stable, no way allowing any one to goe backe againe to the world. Secondly they have a particular Rule, as hath beene manifested before. Thirdly they make the solēne vowes of obedience, chastitie, and povertie, as may be scene in their forme of Profession. And lastly their Rule, state, and Profession is approued by the Church. For some twenty Popes haue confirmed and approued the Rule, and Sixtus 4. in the yeare 1480. *Ad Christi Vicarij* declares their vowes to be solemne, and so haue all the effects that other solemne vowes haue, as that none can leaue the Order; and that matrimonic made by them is of no force, and that they are sufficient to dissolve matrimonic that

is in these words of commandment

72 *A declaration of the third*
is not consummated. *Innocentius*
the 8. hath confirmed the same,
and so hath *Leo the 10.* *Clement*
the 7. and *Pius 3.* which two
haue made more ample declara-
tion of the Rule. So that no man
can doubt but that the profes-
sours of this Rule are truely Reli-
gious, and that they enioy all pri-
uiledges that other Religious per-
sons haue. Of this in the next
chapter.

THE ELEVENTH CHAPTER.

What Priuiledges this Third order
enioyeth.

VWE must still vse the for-
mer distinction, for
those that are of this Order and
liue in their houses out of commu-
nic

nitie doe only enioy those priuiledges that are granted to the Friarminors, and are purely spirituall, as indulgences absolutions and such like. And so all those that doe not make the three vows.

But those that live in communitie, and are subiect to the Ordinaries, making the three vows, doe enioy all, and singular, the priuiledges, that haue bene giuen peculiarly to the third Order which indeed are very many: whereas those that are subiect to the Friarminors, are participat of all the priuiledges, Indults, and graces, that haue or shalbe giuen to the Friar Minors or poore Clares. For to omitt other Popes Leo the thēth in *Bulla Dudū felicis* cōmunicates vnto the Religions of this third Order, all and whatsoeuer priuiledges

D

74 *A declaration of the third*
ledges that had beene granted to
the poore Clares: and before, in
his Bull, *Ea per que*, he commu-
nicated vnto them that had beene
granted to the Friar minors. *Cle-*
ment the 7. in his bull. *Dum ube-*
res fructus, doth put all three Or-
ders together, and communicates
to them, all three, all the priui-
ledges, graces, and grants, that
haue beene giue to any Religious
medicants or not medicants, *Iulius*
the 3. confirms the same. *Paul-*
us the 4. more amply, as also *Pius*
the 4. The same hath bene done
but with limitation to the Coun-
cell of Trent by *Greg.* 13. *Sixtus*
5. and *Clement* 8.

Whence it appeares, that as
these three Orders came forth
from one rocke that is from the
holy and seraphicall Father S.
Francis, as hath bene declared be-
fore,

fore so theſoueraigne Paſtours of Gods Church haue imparted equall graces, and fauours, which ſhewes the great eſteeme that they had of this Rule, and profeſſion.

I omit here to ſet downe the particular Priuiledges that hereby haue bene grated to this Order as being very many, and obuius in the authors that haue ſpoken of the Priuiledges of our Order as *Hieronymus Roderiquez*, *Portell*, and others: in the meanetime there ariſeth a queſtion concerning their ſubiection to the Friar minors which requires another chapter.

¶ D & THE

THE TWELFTH CHAPTER.

*To whom the religious of this order
are subiect.*

IT being certaine that every true Religious man by force and nature of his state is subiect to some higher power, which not only consists in gouerning and ruling their subiects, but also in iurisdiction, for no man can be truly Religious, vnlesse He be lawfully receiued in the name of the Church, which requires a spirituall iurisdiction in the receiver, who may admit of them punish them, and such like. The question therefore is, in whom remains this superiour power to
doe

doe the fore said things.

Moreouer it is certaine that setting aside exemptions, all Religious are subiect to the gouernement of the Bishops, in whose territorie or diocesse their houses are, for the Bishop is Pastour of the whole flocke residing in his diocesse. So that the exemptions, which now all Religious enioy, be nothing else but a freedome from the power and iurisdiction, whereto formerly by nature of their state and law of the Church they were subiect, which can be done by none but by the supreme Pastour of the Church, who alone can limite and streighten the power and iurisdiction of Bishops For although the power and authority of Bishops be ordinary and as they say, of the diuine law, yet it is extended to their sub-

Di. 3. subiects

78 *A declaration of the third*
iects dependently vpon S. Peter
and his successours, from whom
iurisdiction ouer such and such
subiects is deriued : so that the
Pope without all question can
modifie, mitigate, limite, or ex-
tend their power, as he shall
iudge conuenient, and requisite
for the good of Gods Church.
And from him alone, Haue beene
granted to religious, their ex-
emptions, partly out of the
great loue and deuotion, that
many Popes haue borne to Re-
ligion, and partly to take away
many iniurious abuses that by
the continuall iarres of the cler-
gie did creepe into the Church,
but principally for foure reasons,
to wit for the greater vniformi-
tie of Religion, necessitie of their
state, alleuiation or easing of the
bishops burden, and the more
exact gouernement of Religious
per-

persons.

Nothing is more necessarie in Religion than vniformitie, which vnder the ordinaries could hardly be obserued; for each Diocesse hath its seuerall customes and lawes, and these Religious orders being dispersed through whole kingdomes in all places of the world, should haue thereby a seuerall manner of liuing. Wherefore Popes haue thought it more reasonable, that they should be subiect to superiours who with as much vniformitie as may be might gouerne them in all parts of the world, that so there may be no confusion amongst them.

As for the necessity of there state since no Bishop hath power out of his Diocesse to send forth any, for to preach, it is necessary that those orders that haue care and charge of preaching and

30. *A declaration of the third*
teaching for the conuersion of
infidels and heretickes, should
haue some power to put this in
execution, and to send those that
are sitting for such employments
without dependence of the or-
dinaries, whose authoritie doth
not extend it selfe so farre. Per-
haps some will say, that this au-
thoritie might be giue to Bishops,
I admit it, but they doe not con-
sider the great inconuenience
that would come thereby, for
supposing the bishop of this Dio-
cesse send some one or two, the
bishop of the next Diocesse one
or two more to the same place,
and so the like of others; either
these must liue as strangers one
to another, which is contrary to
their institution, or else they
must liue in communitie toge-
ther, and then who shall be su-
perior

perieur to gouerne them. Any one that hath the least experience in matters of Religion, may iudge what inconuenience may come thereby.

Few perhaps doe consider the third reason, vntill they fee the burden; How soeuer all will say, that the ordinaries are hereby freed from many troubles and difficulties of conscience, for it were a thing morally impossible that the Bishop could by himselfe attend to all Religious persons, or visite all Religious houses, and therefore he must necessarily commit the charge to others who perhaps carelessly, or not so uprightly would performe that charge, and some times not vnderstanding the state of such Religious persons they were to visite or gouerne, would cause many relaxations.

88 *A declaration of the third*

Wherefore for the better and more secure gouernement, it hath beene ordayned that each order should be gouerned by superiours of their owne order, who knowing the true state and manner of liuing might keepe them in a vniforme manner of life, and ordaine lawes fitting for such a state. For practicall experience more auaileth for the aduancement of any good gouernement, than speculative knowledge drawn from bookes without practise, and yet this is the most that ordinarily those that are not of the same order haue. For this reason no doubt, Blessed S. Ignatius founder of the holy Societie of Iesus not lauing begunne any order of woemen, because his institution was principally to preach and teach, did particularly ordaine, that none of his should
take

take charge and care of Nunnes, well knowing that diuersitie of spirits might cause diuersity of instructions, and consequently as many if not more confusions and so he would that euery one should looke to his owne charge and the sheepe be left to their owne pastours.

For such and many other reasons haue Popes exempted most Religious orders from the gouernement and iurisdiction of Bishops. As in particular they haue donde to our order, for *Honorius 3.* who approued our Rule did exempt both the Franciscans and Dominicans from episcopall iurisdiction, *Innocentius 4.* did it more amply, with many other. And that this third order is also exempted, is manifest by what hath beene said in the precedent chap.

34 *A declaration of the third*
chapter; for if it enioyeth all the
priuiledges of the first order, it
must necessarily also enioy this
exemption which is an especiall
priuiledge, much tending to the
good of their order. Besides di-
uerse Popes haue wholly submit-
ted it, and the order of the poore
clares to the gouernement of the
Friar Minors, as may be seene in
the Bulles of Pope *Martin* the 5.
Sixtus. 4. *Leo*. 10. *Clement*. 7. with
many others, as is to be seene in
the Bullarie of *Roderiques*. Yea
Clement the 7. doth extend this
grace to their houses, monaste-
ries, Churches Prelats, seruants,
men, and woemen, benefactors,
persons, substance, and goods
whatsoever granting them to vse
and enioy all and singular the
exemptions, priuiledges, immu-
nities, prerogatiues, indulgences,

indults, fauours, conseruatories
graces, which the Friar Minors
and Preachers and sisters of S.
Clare, or any other whatsoever
mendicant orders doe enioy, or
shall enioy in future times, not
only like vnto them or by way
of Communication, but equally
and principally without any dif-
ference, the Popes following as is
said before, still giuing them the
like exemptions. And *Pius 5.* ex-
pressely commands them to Sub-
mit themselues to the order of the
Friars, in all things to be gouer-
ned, directed, visited, and serued
by the Friar Minors to who al-
so they haue committed the care,
and charge ouer them.

THE THIRTEENTH CHAPTER.

*What were the motives that drey
Popes to grant these privi-
ledges and graces to this
third order.*

I Know not who can better
decide this question, than the
Popes themselves who have
beene so liberall to this sacred or-
der, and therefore I will produce
their owne words most making
to our purpose, omitting many
others that might be set downe
and are to be seene in their Bulles
more at large. And to beginne
with Pope Gregorie the. 9. who
lived in the very beginning of this
order, he in his Bull *cum dilecti*
fly

filij saith of the religious of this order that they had left the world to please our lord in the tower of contemplation, and therefore he frees them from receiuing and executing publicke offices in the world. *Alexander the 4.* doth the same, because they hauing left the vanities of this world, being as yet corporally on earth diligently labour in spirit and mind to dwell in celestials, and for God to deny secular desires.

Celestinus in his Bulla *Dignum esse credimus* gives the same, because that being mind full of their last end, and forsaking the vanities of this world they desire with a contrite heart and humble spirit to doe penance.

Leo the tenth in his Bull *Datum fidei* communicates vnto them all the Priuiledges of the poore

88 *A declaration of the third*
poore clares, because they live in
the spirit of pouerty in the lillie
of Chastitie, and other odours of
good fame.

Clement the. 7. goes farther,
and communicates vnto them all
the priuiledges of all mendicant
orders in his Bull *ad vberes fru-*
ctus, giuing this reason, direc-
ting the eie of our consideration
vnto the plentiful fruit, which
the sacred order of Pennance
(which the truly seraphicall fis-
her of men *B. S. Francis* illumi-
nated by the holy Ghost, hath
ordayned that he might gaine
all soules to their creatour) hath
brought hitherto into the store-
house of our lord, and every day
ceases not to bring in with a
more fertile hand; and reuoluing
in the secrets of our minde, that
this order not only by those that
are

are married of both sex, but also by the brethren and sisters living in community and making the three solemne vowes, hath long agoe begun to flourish and every day doth more and more flourish, &c.

I will omit many such like, and conclude that as the religious of this third order are participant with all other orders in their essentiall vowes, religious observances, fasts, mortifications, austerities, prayers, meditation, contemplation, and other labours night and day in the quire, with ought else that belongs to a religious state, they ought in all reason to participate of the same graces and favours.

But I feare I have beene somewhat tedious in this subiect, yet I hope it wilbe pleasing to some

of you, which I desire to be directed by who

90 *A declaration of the third*
who are not only desirous to sa-
tisfie their curiositie, but also to
know the truth. Wherefore I
now proceed to my intended pur-
pose, and as I haue set downe the
priviledges that haue beene gran-
ted to this order by the Church,
so I haue thought good briefe-
ly to shew the great graces and
gifts that God hath imparted to
this order, to witt sanctitie and
perfection, both which the Popes
holynesse hath mentioned in the
Prologue.

THE FOVRTEENTH CHAPTER.

*Of the sanctitie of this
order.*

AS the Church triumphant
is peopled with saints, who
haue

haue made profession of the three Rules that S. Francis hath left to his children, so the Church militant hath beene and is adorned & embellished with many saints, and holy persons whose liues and deaths haue beene miraculously confirmed by God, and approued by the said Church. For we find that there hath beene in S. Francis order 27. canonized saints; 606. beatified, of whom the diuine office is celebrated either generally in the whole order, or particularly in some kingdomes, Diocesses, or townes, and 910. martyrs: besides infinite others which are not knowne as yet, 1650. Confessours notable for Sanctitie of life and miracles: 6. beatified saints whose canonization is dayly expected, 4. whose beatification is in hand all things being finished thereto required

92 *A declaration of the third*
quired: 14. who by command of
the Pope have their processe for
the next generall beatificatiō: 133.
whose life and miracles are now
in the last examine, for to proceed
for their beatification: 19. whose
processe is before the ordinaries,
the number of which encreaseth
dayly.

Of all which saints this third
order hath had no little share.
For in it we may find 5. canonized
saints, whereto we may adde S.
Roch as approued by the practise
of the whole Church; 9. beatified
21. knowen martyrs. So that we
may well say that of Num. cap.
24. *O quam pulchra tabernacula tua*
Iacob, How beautifull are thy ta-
bernacles o Iacob, and thy tents o
Israell: as wooddie vallics as wa-
tered gardens besides the Rivers,
as tabernacles which our lord
hath pitched, as cedars by the
Water

waterfide. O how beautifull are the feuerall congregations militating vnder the tents or Rules of the feraphicall Father *S. Francis*, they are like to wooddy vallisies extending themfelues through the whole world, which like strong bulwarkes are to withstand the treacheries and deceits of the Diuell: for as he euery day vseth new inuentions to deceine and deuoure foules, so these orders yeeld new souldiours day ly to vanquish and tread him vnder foot; no soouer doth one troupe begin to faile but another rises vp. And therfore they may well be compared to watered gardēs besides the Riners, alwayes flourishing, and in due time giuing copious fruiets, amongst whome by a pious kinde of emulation the true worship of God
and

94 *A declaration of the third*
and religious pietie dayly encrea-
seth. And according as they en-
crease so they are more and more
strengthened, being also as taber-
nacles which our lord hath pit-
ched, that is solide and firme, as
being erected and established by
God, who hath adorned each
member and branche of them
with severall gifts and graces,
conformable to their capacity.
This cannot choose but be a great
ornament and splendour to the
Church, proceeding from the vz-
rietic of these cedars by the water
side who being watered with the
water of grace doe bring forth
fruit in abundance.

Truly it is a thing worthy to
be noted, that in the sole order of
S. Francis there is meat for all pa-
lats, none can excuse themselves,
of weakenesse none can presume
of their

Rule of S. Francis.

of their strength. For amongst the
professours of this order or chil-
dren of *S. Francis* some live as
strictly and with as much auste-
ritie as in any order of Gods
Church as be those of the first
and second order, but in the third
order, as it is now be of all sorts,
some living in a very strict man-
ner, no way inferiour to the pro-
fessours of the first and second or-
der, some observing a meane ac-
comodating themselves accor-
ding to the disposition and nature
of the country where they live,
others living in a deuout manner
in their houses. And out of each
of them haue sprung forth many
saints, which is an argument that
this Rule is holy: And least that
any one should thinke I speake
without ground, I will compen-
diously set downe here the liues of
some

96 *A declaration of the third
Some of them, first beginning
with the canonized Saints.*

THE FISTEENTH CHAPTER.

*The life of Blessed S. Elizabeth
Queene of Hungary compendiously
by extracted out of the An-
nalls of our Order.*

I Have made choise to begin
with this glorious saint as
being the first canonized saint
and (as it seemes to me) first
that lived a claustral life in this
order, and therefore worthely ac-
knowledged as patronesse the-
reof. Her life is very amply set
forth in latin by the R. F. Sedu-
lius, and now is translated out of
french into English by S. Thomas.
H. whose sweet and elegant stile,
will

Will soone shew a blemish in my
harsh and unpollished phrase:
who likes not one may read the
other, and pardon my desires to
honour so great a Saint, whose
heroicall and pious acts require
a Seraphs penne. If the reuerence
I beare to the holy woman make
me overbold, the fault is pardo-
nable, or at least to be mended by
others: howsoever I intend not
to make a compleat worke, but
a rude delineation and brieife ex-
tract of her life, diuiding it into
fue parts, the first shall be of her
life vntill she was married, the
second of what she did in mar-
riage, the third what she did af-
ter her husbands death, the
fourth how she finished her life
in a religious course, and lastly of
her translation.

E

What

*What this saint did untill such
time as she was married.*

S. 1.

O Mitting the description of
her noble race (for she was
daughter to the king of Hun-
gary) and the prophecy reported
to haue beene made before the
world enioyed so rare a piece, of
her birth, name, wit, miracles, and
many such like things worthy
enough of recording; I will be-
ginne at the 7. yeare of her age,
when she begins to shew forth
the lustre of her future sanctitie.
For even now before she well
knowes what vertue is, she is
become the mirrour and patterne,
of vertue, especially of patience
and charitie. For although her
infancy principally in the more
tender sex might excuse her grieve
for

for her mothers death, yet she then aboue her age and sex, tooke it with a constant patience, and with a patient charity, not any waies seeking to reuenge her deare mother, but sweetly praying for hē who had iniuriously takē away her life. And frō thēce forward you should find the little child alwayes in the Church, before some Altar or other, now prostrating her selfe in a most pious manner, now kneeling for a long space together, with eies and hands lifted vpto heaven, and if she could not get into the Church, sweetly kneeling at the doore, kissing the threshold, doores and walles of that holy place.

As she increased in yeares so she increased in piety, making a happy progresse in all vertues,

Especially in her prayer and much

100 *A declaration of the third*
and begins now to lay solide
grounds of a spirituall life. For at
the 9. yeare of her age, she begins
to haue God alwayes before her
eyes, and for his sake to despise,
contemne, and cast of superflui-
tie of apparell, the pleasures of
the flesh, and vanity of the
world. Now she prescribes to
her selfe certaine prayers which
she resolved dayly to make, and
if she chanced in the day time to
be hindred (as seldome she was,
because true deuotion will al-
wayes find occasion) that her
defect would she supply in the
night. Aboue all other saints
next to our Blessed lady she made
choise of S. Iohn Euangelist for
her patron, hauing first made her
prayer to God, that she might
choose one who should most ad-
uance her pious desires: him
she loued, and reuerenced so
much,

much, that she would neuer deny any thing that was demanded for his sake.

Shee most religiously obserued the solemnities of feasts and holy dayes, and whereas according to the vanitie of the world others adorne and decke themselves with gay apparell, shee on those dayes would take away something of her ordinary attire, well knowing that it was more pleasing to God to haue the minde adorned with vertues, than the body with rich apparell, and that a soule addicted to the studie of religious pierie is more acceptable to him, than the corporall substance shining with purple, gold, silver, iowels or pretious stones, which are but as the drosse of the earth.

Although she were but yet a child,

102 *A declaration of the third*
child, yet tooke she no delight in
childish toyes, and playes, and if
by chance she were compelled to
daunce, she vsed such tempe-
rance therein, that she rather did
manifest her civility in coping
to their desires, than any content
she had in the recreation. She
carried her selfe indifferent in all
such things, and so by a quoti-
dian and dayly exercise resisted
her naturall inclinations, and
mortified her appetite alwayes
declining from the libertie of a
loose life, she did raise vp her
selfe to greater meanes of perfe-
ction. Entering into the Church
she would alwayes lay aside her
crowne, vntill such time as all
being done she were admonished
to returne, for that she thought it
a great impietie that her head
should there be adorned with the
proude

proude pompe of a glittering crowne, where was represented vnto her the head of our sauiour crowned with pricking thornes. Who could expect such deuotio, such high vertues in so tender yeares. It seemed to many (and not without reason) that she was more fitting to liue amongst religious woemen, than in the court: you would iudge that she had beene some Angel in humaine nature, especially where as so many occasions of wordly sensuality were presented vnto her, as all knowe the courts of Princes be subiect to.

What she did in the time of her Marriage.

§ 2.

IN the fourteenth yeare of her age she is forced by the obedience

104 *A declaration of the third*
dience she owed to her Father to
marry, and thereby perhaps must
mitigate somewhat of this great
feruour. But nothing lesse; for her
heart was firme and stable in those
graces that God had giuen her,
more and more shewing forth
her feruour of spirit, dayly en-
creasing in the study of vertuous
actions, feeding her minde with
the contemplation of celestiall
things, and excerciseing her body
in watchings, prayers, and fasts,
oftentimes cautiously rising fro
her husbands side in the night to
pray. And when she could get op-
portunity, she would lie on the
bare ground, and to preuent all
rebellion of the flesh, she chastis-
ed her tender body every fryday
with disciplines, & in the lent of-
tener. Vnder her silkes and sattins
she ware continually a haieshirt,

By the order of the
court

yes many times permitted her
maides to discipline and chastise
her when she could think that she
had done ought amisse. A rare par-
terne in so great a princeesse.

To all this we may adde her
great charitie, wherein she spent
the greater part of her time, now
labouring by word and workes
to draw others to amendment of
life, by reason whereof many la-
dies forooke the vanitie of the
world, some by her counsell ma-
king voves of chastitie, others
entering into religiō, others who
had not receiued the faith by her
good counsell and instruction
brought to be baptized, she her
selfe going to be their God-mo-
ther at the font. Otherwhiles
going forth to visit poore sicke
woemen, comforting and cheri-
shing them with all things neces-
sarie, which she alwayes brought

106 *A declaration of the third*
with her. And indeed she was al-
wayes mercifull to the poore, not
disdaining secretly to dresse their
sores and botches, yea their scald-
heads and scurfes, where of being
sometimes reprehended she ioy-
fully answered, that she had ra-
ther please Christ than me. And to
auoid idleness the mother of all
mischiefe, being vacant from the
aforesaid works of piety she vsed
with her maydes to spinne, and
therewithall she cloathed the
poore. And that her charitie
might neuer cease, she caused a
faire hospitall to be built, wherein
she gaue order that all things ne-
cessarie should be provided for
the poore that were weake and
sick, which hospitall (although it
were on a high mountaine some-
what painfull to ascend) she did
ordinarily visit euery day, going
with great humilitie to each one
that

that was there, enquiring whether they wanted any thing, or what they desired, and with her owne hands did feed those that were not able to helpe themselves, taking them out of their beds, bearing the in her armes, and composing their beds for them. Most lovingly would she embrace the poore little children, carrying them in her armes, and shewing her tender affection to them, as if she had beene their mother: so that ordinarily she was called the Mother of the poore. She neuer regarded their deformitie, diseases, scabs or filth, but lovingly received all as if they had beene her owne. In this hospitall she had alwayes 28 persons for whom she provided, although she were forced sometimes for their sakes to subtract necessities

108 *A declaration of the third*
ries from her selfe. Besides there
were 900. beggars daily nourish-
ed by her almes; but aboue all
she tooke speciall care for the fu-
neralls and burials of such poore
people as were not able to pro-
uide for themselves.

These acts of so notable cha-
rity God almighty shewed both
to be gratefull to himselfe, and
also not preiudiciall to her hus-
bands state; as the following ex-
amples will shew. For once being
much importuned by some poore
people for almes, and hauing
not any other thing to giue,
she gaue them her mantell
which was very rich, which the
Prince misseing asked for it,
the Sainct confidently answered
that it hung thereby, as expe-
rience did verifiy. At another time
the prince being in great anxietie
of

of mind, for that she had not apparell beſeeming her qualitie, eſpecially in ſuch a time as there came vnto him an Embaſſadour from the king her Father, ſhe willed him not to be troubled, for that ſhe did neuer care for ſuch vanities; But the time being come, that ſhe muſt deſcend to the Embaſſadour, loe ſhe appeares in very rich apparell, adorned with ſuch beauty that every one was ſtrucke into admiration, eſpecially the prince, to whom demāding the reaſon ſhe ſmiling ſaid, our lord doth know how to prepare ſuch things when he pleaſeth. About the yeare 1225. there fell a great dearth through the whole country, when her husband being abroad ſhe gathers all the corne ſhe could get, and moſt bountifully imparts it
to

110 *A declaration of the third*
to the poore, so that she emptied
all the princes barnes, and store-
houses, which notwithstanding
were found to be as they were
before..

It is too hard to expresse her
great deuotion at Masse and
other diuine offices, her feruent
and pious aspirations, her pietie
in the time of communion, whe-
rein she was many times seen to
shine with a great light and bri-
ghtnesse. And although she spent
her whole time very religious-
ly, yet more particularly she
observed the lent with fastings,
almes, and prayers, adding fre-
quent disciplines; and on maundy
thirsdai poorely clad she visi-
ted the churches, washing with
great deuotion the feet of twelue
poore woemen, and after ward
gaue them liberall almes. Shee
often,

ostentiuces went the processions
barefoot.

The fame of these and such
like vertues came to the eares of
our seraphicall S. Francis, who
for her comfort by the comman-
dement of the Cardinall prote-
ctour sent her his cloake, which
she most deuourly receiued. It
seemes to me that this cloake was
a mysticall signe of what she was
to be, to wit, not only one of his
children, but a mother and pa-
tronesse of his third order, which
the holy Father by this signe doth
commend vnto her.

*What she did after her husbands
death.*

S. 3.

NEwes coming to her of the
princes death she with a
constant resolution said (teares
sweet

112 *A declaration of the third*
sweetly flowing from her eyes) If
my Brother (so she called her
husband) be dead, hence forward
the world shall die to me who am
dead to the world. What she said
in words, she fullfilled in deeds,
for at that time the overseers of
her young sonne (vnable as yet to
succeed in his Fathers dominions)
cast her out of all, and banished
her the court, not permitting her
to come neare the Prince her
sonne: this confusio she willingly
embraces, and no way either de-
sireing reuenge, or murmuring
against it, she reioyced much, and
with the Apostles gloried in tri-
bulation. Wherein as we may be-
hold her glorious humility, pa-
tience, and other vertues, so also
the fickle estate of fortune. Shee
who heretofore had beene wont
to liue in princely pallaces, is now
glad

glad to creep into some poore cottage; she that had beene esteemed, honoured, obeyed, and loved as one of the greatest princesses of the world, is now despised, contemned, and derided of all, yea of those whom formerly shee had relieved; she that was, wont to be clad in rich attires of gold, silver, and pretious iewels, now walks in poore ragges, and cloathes embrodered perhaps with mire: she that accustomed to bestow her almes so liberally on the poore, is now glad to begge her owne bread. Who would not take compassion of her!

After she had passed the winter in these sufferances, lent coming on she redoubled her deuotions, wherein she found wonderfull sweetnesse, which she
was

114 *A declaration of the third*

Was no way able to expresse, and therein had many reuelations aswell of our Saviour, as of our B. lady. I will only set downe one or two. Once being in an extasie our lord appeared to her, & said, Dost thou desire to be with me, and I will be with thee. Whereto she answered, Let it be so my lord, as thou dost vouchsafe to be with me, so also I will remaine with thee, and be neuer separated from thee. Our B. lady appeared vnto her very frequently, and did instruct her how God doth impart benefits to his beloued by many tribulations, and how by his grace which he giueth them he maketh their soules more capable of greater grace, whilst they out of a holy humilitie doe as it were become diffident of receiuing such and so great benefits

sits, which he dayly more and more bestoweth on them. And thereupon she counselled her to committ her selfe to the diuine will and goodnesse, and attribute more to the power of God, than to her owne indignitie. The same was also manifested to the saint by a very rare miracle, for being one day walking with her ghostly Father called *Br. Rodericus*, they fell into a serious discourse of the spirituall progresse that a soule might make in perfection: amongst other things the holy woman said, Reuerend Father amongst all my troubles and difficulties of minde, there is none so nerely touches me, as that I am doubtfull of the beneuolence and goodnesse of my creatour towards me, not that I doe not know him to be the Soueraigne
not good,

116. *A declaration of the third*
good, and liberall in his loue to-
wards vs, but that I find my deme-
rits to be such, that I shall and
ought to bee reiected, although I
burne with his loue. Whereto
the Father answered, you haue
no reason to feare, for so great is
the diuine goodnesse, that without
all doubt he loues againe much
more than he is loued by any.
But she replied; how then doth
he suffer me to be drawne away
from him by afflictions and sick-
nesse at any time or any mo-
ment, whereas I would alwaies
and in all places adhere to him.
Br Rodericus answered, Those
are rather signes of one that is
beloued of God, than of one for-
saken by him; for he doth permit
them to encrease your loue to him
as also your merit. And in signe
hereof, the more to confirme
you

you herein, in the vertue of his name, whome you loue, I command that tree which is on the other side of the riuer, to come to this side where we are: which was presently done. Whereupon the saint fell at the Fathers feet craueing pardon for her offence.

The while these things were done some of her friends were thinking to helpe her, and to allow her some honourable meanes, and also provide for her some noble marriage. But she, not against her will as they thought, but voluntarily both poore and solitary, manfully refused all, saying, I am confident in the diuine protection, that what I haue vowed whilst my husband liued, I shall not loose now that he is dead, what soeuer authoritie presse me, or friendship flatter me, I will not suffer that

118 *A declaration of the third*
that to be taken from me by men
which I haue begunne for God
alone, neither doe I feare any
violence, for it is alwayes free to
me with my will to dissent from
it, and to make my face more de-
formed, or euen to cut of my nose.
O heroicall resolution, rather she
wil loose her life than leaue the
promise she had made to God.

*How the holy woman took upon
her a religious course
of life.*

ALthiings neuerthelesse being
well composed, and suffi-
nent meanes giuen her to main-
taine her selfe, she was nothing
altered thereby from her former
resolution, to liue after a poore
manner, in so much that her no-
bilitie condemned her, esteeming
her

her as a foole or superstitious idiot. She was indeed to the wicked a derision and mocking-stocke, but to the godly and iust she was in great veneration. Whence Pope *Gregorie the 9.* hearing the fame of her vertues, writ to her, takeing her as his daughter vnder the protection of the Apostolicall See, and commending her to *Conradus* (a Friar as some will haue it) a very holy man, that he should instruct her what she was to doe, where with the Saint was much strengthened and confirmed, most willingly submitting her selfe to his direction. *Conradus* then perswaded her to the contempt of the world, and the following of Christ, which she very willing to doe, to the end she might execute it in some sure and constant course of life, she

120 *A declaration of the third*
she made chouse of this order of
S. Francis, to liue accordingly in
holy and euangelicall pouertie,
which not without seeming re-
luctation her ghostly Father ap-
proued, especially seeing her so
earnestly & with teares to beg it.
And vpon a good Friday before
the altar in the Friar minors
Church, by a solemne profession
she renounced parents, children,
pompes, and vanities of the
world, and her proper will, to
follow our Lord, but being about
to giue away all her meanes *Con-*
radus would not permit it.

Not long after for the loue of
her ghostly Father, that she might
better enioy his good instructiōs
she went to *Marburge*, where she
began an hospitall, which by
commandement of *Pope Gregory*
the 9. she dedicated to *S. Francis*.
The

The Pope at that time sent her some of the blond, that flowed from the side of the said saint when he was marked with the holy stigmata.

In this hospitall she aspires to a higher kind of life, and with a spirituall emulation endeavours to imitate the Friar Minors in a noble contempt of all things, taking their state of life and habit as much as she could; as saith *S. Bonaventure* in a sermon of this saint. She made profession of the third order of *S. Francis*; as appeares in the Bull of her canonization, and renouncing the world had her haire cut off, and thence forward went barefoot, girding her selfe with a cord: the habit that she with two or three more did take, was gray, humble and poore, whereby she

F. embra-

122 *A declaration of the third*
embraced perfect continency, and
voluntarie pouertie. The R. Fa-
ther *Pelbartus* in one of his ser-
mons vpon this saint, saith that
she contemned the world and
entred into the third order of *S.*
Francis to liue in chastitie, obe-
dience, and so strict pouertie, that
she did alwayes weare gray, and
patched garmets. Her father hea-
ring she was come to so great po-
uertie sent for her by an earle,
who when he saw her cried out
Is this the king of Hungaries daugh-
ter? We may wel say, no: for she
is now the beloued daughter of *S.*
Francis, whose pouertie she imi-
tates.

I must here, to auoid prolixity,
omit her great charitie towards
the poore in this place, her fami-
liarity, and benigne comport-
ment towards her inferiours, as
also

also her miracles. It is admirable to consider her poore life, her pietie towards the sicke, as also towards lepers (in whose forme Christ appeared once vnto her) which was not vnrewarded by almighty God, who by her prayers did heale very many of all manner of diseases, as well corporall as spirituall. With such and so great signes of vertue this saint was adorned that it is impossible to declare all. As she faithfully exercised the office of *Martha*, so she omitted not the quiet rest of *Marie*, when workes of pietie and domestick charge did cease, then her spirit was most at worke, for then she goes to some secret place, and lifting vp her eyes, hands, and heart to God, powers forth her prayer with fervent intencion, and that with

124 *A declaration of the third*
teares of compunction, wherein
she had a singular grace. Neither
was she vnexperient in con-
templation, for oftentimes she
was rapt in extasie for many
houres together, wherein her
face did appeare shining with
admirable sweetnesse and lustre,
and at such times not only en-
ioyed the colloquie of Angels, but
also of Christ Iesus himselfe,
compassed about with an innum-
erable company of saints, after
which time being sufficiently
refreshed with spirituall food, she
would cast no corporall food for
many dayes together.
But now the time drawing on,
wherein she must possesse him
eternally, he ioyfully appeared
vnto her saying, *veni electa mea*
& celesti vbasano, quem tibi ab a-
terno destinavi, posside. Come my
ele.

elected spouse, and enjoy the celestial bed chamber, which I have prepared for thee from all eternitie. Being much reioyced at this vision she went to *Conradus*, and recounted vnto him what had happened, and within foure dayes after fell sicke. Drawing neere to her death, she would sometimes swanlike sing most melodiously, being assisted thereto by angels: sometimes againe sends forth all those that were about her, that (as she said) she might remember her iudge, and the terrible censure, that shortly she was to heare: sometimes againe she would beginne some pious discourse of the life or miracles of our Saviour, and at other times she would utter such inflaming and penetrating words, that they forc't all the hearers into

F 3

teares,

126 *A declaration of the third*
teares. God permitted the Ene-
mie to appeare to her, but she
with a constant minde cryed out,
Fly o miserable that thou art, fly
vnhappy one, thou hast nothing
to doe in me. And being in her
last agonie she said; This is the
houre of the virginall and im-
maculate birth of our Saviour
(for it was about midnight)
admonishing her assistants to
speake something of the most
beautifull child *Iesus*. How he
was borne in winters night, and
in anothers house, swaddled in
cloathes, placed in a manger,
found of the sheapheards, decla-
red by the starre, and lastly ado-
red by the Chaldeans. These, sayd
she, are the venerable misteries,
most rich benefits, and beautifull
ornaments of our saluation. In
these our hope taketh force, our
faith

faith doth profit vs, and our charitie enflamevs. Of these I pray discourse and sweetly conferre. In which words she gaue vp the ghost.

What miracles God hath wrought by her, both past and future ages will testifie, what is sayd may suffice for our purpose. Those authors who with more eloquence haue described her life, can manifest at more leasure her innumerable miracles. Only I will note here that she left foure Images of our B. Lady with her daughter *Sophia*, which be all miraculous, especially that of our lady of Hall neare *Brusselles*, and that of *Vilford* neare *Brusselles* also, commonly called our lady of comfort.

128. *A declaration of the third*

The translation of S. Elizabeth

Elizabeth

In which words she gave vnto

S. S.

After her Canonization which was in the year 1235. by Gregorie the 9. her fame was diuulged through all Germany. So that Siffridus archbishop of Ments in the year following, ordained the first day of May with great ioy of the people to take vp the most holy body out of the graue where it was. It is incredible to belieue how greata multitude of all sorts of people were gathered together at Marburg; the like was hardly ever seene in those parts; some doe report they came to twelue hundred thousand persons. The offerings that were there presented were not to be valued.

valued. The Emperour Freder-
 ick the second was present, (and
 dedicated a crowne of gold to
 the holy reliques) with many o-
 ther princes, archbishops, Ab-
 bots, and such like. And before
 them all the tombe was opened,
 from whence came forth a most
 gratefull odour, which did make
 all those that felt it very ioyfull,
 the body taken vp was put into a
 faire shrine, and carried with
 great pompe to the great ioy and
 content of all the people. But
 which is more to be admired,
 there came forth out of her body
 a certaine oyle, which cured all
 manner of diseases, in so much
 that, as *Alberinus*, who hath writ-
 ten the chronicles of Germany,
 saith, there came almost as many
 to her shrine, as to *S. James of*
Compostella.

130 *A declaration of the third*
Thus I haue briefly runne ouer
the life of this glorious saint, that
in part I might shew, with what
good reason the religious and o-
ther professours of this order haue
taken her for their Patronesse, as
one that was a perfect disciple of
S. Francis, and the first canonised
saint of this order, yea except *S.*
Antony of Padua the first child *S.*
Francis had, that was enroled in
the number of saints, and the first
that made the three essentiall
vowes of religion. From her this
holy order began to take its
happy progresse to the glory of
God, and honour of this sainte.
And in signe that she was pa-
tronesse of this order, the reli-
gious of this order were wont to
celebrate her feast with an o-
ctane, as may be gathered out of
the Bull of Pope *Leo the 10.* *Cum*
aliam

Rule of S. Francis. 131
Wherein he grants leave to
celebrate Masse, and the divine
office, even in the time of inter-
diction through the whole oc-
taue of *S. Elizabeth*, in the same
manner, as the order did celebrate
the feasts, and octaues of *S. Clare*,
which is not ordinarily granted,
vnlesse they were patrons or pa-
tronesses.

THE SIXTEENTH CHAPTER.

*Of the life and death of Blessed S.
Lewis King of France.*

THis glorious saint was borne
of blessed parents, to wit, of
Lewis the 8. King of France, and
Blanche queene of Castile, both
holy persons, in the year 1215.
being

132 *A declaration of the third*
being obtained of almighty God
by the intercession of our B. Lady.
For his deuour mother (who also
was of this third order) grieving
that she had no children to suc-
ceed in the kingdome, was per-
suaded by S. Dominick to implore
the aide and helpe of the B. Vir-
gin, and to that end instructed her
the manner of saying the Ro-
sarie, which had newly begunne.
Her prayers were not without
fruit, for she obtained her desire,
in enioying so blessed an of-
spring, who at twelue years old
was crowned king of France, yet
remained vnder the protection of
his mother, who would often in-
cultate these words ynto him,
My most deare sonne, I had rather
thou shouldst vndergoe a temporall
death, than by one mortall sinne of-
fend thy creator. Which words
looke

tooke such root in his mind, that Gods grace to preserving him he neuer sinned mortally in his life, his mother still instructing him in the way of vertue, and procuring alwayes some religious men, especially Franciscans and Dominicans to be with him, that by their example he might be drawne to vertue and pietie.

And being now of age fit for marriage she prouided a wife for him, to the great ioy and comfort of all his subiects, but for thre nights after his marriage he still continued in prayer, bridling his coniugal desire with the feare of God, and euer after liued most chastly with his queene. Hee was greatly addrected vnto pietie and deuotion, daily saying the canonickall houres, and much loued humilitie, pouertie, charitie, patience

134 *A declaration of the third*
tience, and other vertues, study-
ing the workes of penance,
and mercy, living in watchings,
prayers, fastings, disciplines, and
haircloth, and continually medi-
tating on the sacred mysteries of
the Incarnation, and Passion of
our Saviour, the principall instru-
ments whereof he from all places
procured, as that of the crowne
of thornes, great part of the
Crosse, the Iron of the lance that
opened our Saviours side, with
many others.

He was very deuout in hear-
ing Masse, and did communicate
often, and that with such deu-
tion, that he would allure others
to pietie, so strong in faith there-
to, that being one time called to
behold an apparition of a most
beautifull child, when the priest
did eleuate the holy Sacrament,
he

he refused to goe to see it, saying that such signes were for those that did not believe.

Out of his great zeale of Gods honour he went forth to make warre with the Sarazens, wherein at the first he properly proceeded, but in the end, God so willing, he was taken prisoner, but by composition being set at libertie, in his returne God by his prayer deliuered both himselfe and his company from shipwracke. And as in this he shewed his feruent desire to reduce those infidels to the light of faith, so he alwayes did defend the Church against its enemies, he loued and maintained all religious orders, especially those of the Friar minors and Preachers; but was a seuerie enemy to all heretickes, even to the houre of his death,

for

136 *A declaration of the third*
for on his death bed it was one
of his last and greatest charges he
gave to his sonne. *Fili,* saith he,
sed devotus & obediens matri nostrae
Romanae Ecclesiae, & summo Pontifi
fici tanquam Patri spirituali, he de-
vout and obedient to our mother
the Roman Church, and to the
Souveraigne bishop as to a spiri-
tuall Father. *It is reported of him,* that
going in pilgrimage to Rome, he
passed by Perusia to see Brother
Giles one of the companions of
our holy Father, a man of great
contemplation, who by revela-
tion understanding of his com-
ming, and meeting him in a
disguised habit (for he went in a
pilgrimes weed) he presently
most ioyfully received him, and
both falling prostrate to each o-
ther, and both rising together af-
ter

ter an houres space they went
one from another. Brother Giles
being demanded why he did not
speake to the king. sith he knew
him, he answered we saw one anothers
hearts so clearely, that it
was not needfull to speake any
thing.

Omitting many other most
excellent things in his life, I will
conclude with his death, which
was thus. In the yeare 1270. ha-
ving receiued all the Sacraments
of the Church with great deuo-
tion, and casting himselfe pro-
strate on the ground with his
haire-cloath and ashes vnder
him, holding his hands stretched
forth in the forme of a Crosse, he
gaue vp the Ghost, and afterward
shined with many miracles, espe-
cially that of curing the disease
commonly called the kings Euill,
and

138 *A declaration of the third*
and as some will haue it, from
him all the succeeding kings
haue that vertue. For the great
vertues and miracles that God
wrought by this saint, he was ca-
nonised by Pope Bonifacius the 8.
in the yeare 1298. And that he
was of this third order is manifest
by all the ancient monuments of
our order, the whole order ha-
uing alwayes celebrated his feast
with peculiar right. And Paulus 2.
in his Bull. Cum illa nobis petimus
1547. numbers him amongst the
saints of this third order. See the
Martirolage of the Friar Minors
on the 25. of August.

The
community called the Kings Friars
and

THE SEVENTEENTH CHAPTER.

*The life of S. Ivo Patrone of
the lawyers.*

BLessed S. Ivo was borne of
noble Parents neere Trecore
in little Brittain, in the yeare
1258. who at competent age was
sent thence to Paris, where having
past his studies with praise, as well
in humanitie as Philosophy, and
diuinitie, he departed thence and
went to Orleans to study the can-
non law, where fearing the occa-
sion of place and compaignie, he
began to exercise himselfe in the
way of mortification and vertue,
which much encreased his good
fame and esteeme of all men, and
made

140 *A declaration of the third*
made the Archdeane of Rhemes
to choose him for to be his offi-
ciall, which office he performed
with great applause. He euer
cherished the poore, helped or-
phans, and comforted those that
were in any affliction, he was a
great peacemaker, neuer giuing
sentence or iudgement but with
teares accompanying it: as vn-
willing to displease any one.

In all things he did shew his
great charitie to the poore and
singular loue to God, for whose
sake he despised all the things of
this world. Which that he might
more perfectly effect, he tooke the
habit of this third order, which
humble state made him to leaue
his office or place, (although now
he were officiall to the Bishop)
and retire himselfe to a poore
little Parish Church, where with
more
chariti

more freedome he might be attentive to diuine contemplation. And now going in his poore habit, vnder which also he did weare a hairshirt, with most strict fasts euen in bread and water, very frequently did remaine in extasie, and sometimes for the space of seauen dayes together. He celebrated Masse with exceeding great deuotion, as also the diuine office, which he said alwayes at midnight, very sparing in sleepe, seldome or neuer composing himselfe thereto, vnlesse by reading, labouring, preaching, or such like he was forced to be, and then in his habit, on the ground, taking for his pillow the Bible or some stone.

His great hospitalitie was the cause that his table neuer wanted guesse, and those principally of the

142 *A declaration of the third*
the poorer sort, sick, or lame, in so
much that if God had not miracu-
lously provided for him he could
not haue sustained it; and for such
vpon his owne charges and ex-
penses he would pleade and de-
fend their cause, whereupon
he was called *Aduocate of the*
poore.

Notwithstanding all this,
besides his continuall preachings
with great fruit, he neuer omitted
the quiet peace of minde, but
addicted himselfe to contēplatio,
wherein he was often visited by
Angels, by whome he had many
things reuealed vnto him, and at
last his owne death, whereto he
prepared himselfe with great
denotion, and with the generall
opinion of sanctitie confirmed
afterwards by miracles. He was
canonized in the year 1347. ta-
ken

Rule of S. Francis 143
ken by them of little-Brittany as
their Patron, who make vse of
his name in time of battaile or
conflicts, as we use the name of
S. George.

Finally that he was of the
third order, is manifest by the sta-
tute made in the generall chap-
ter of our order held at Lions, in
the yeare 1351. where it was or-
dained, that his feast should be
celebrated on the 27. of october
which is the day of his transla-
tion. *Bernardinus a bustis*, the
firmament of the three orders,
and all the ancient writers of our
order make mention of him.

I neede not here set downe the
lives of Blessed S. Elzeir and S.
Elizabeth Queene of Portugall
commonly called peace-maker,
because they are both extant in
our English language. Yet for
the

144 *A declaration of the third*
the better content of the Reader,
I will briefly runne over the
lines of some beatified saints of
this order, whose fame is more
diuulged through the whole
world.

THE EIGHTEENTH CHAPTER
Containing the lines of some be-
atified saints of this order.

Blessed S. Rose from her in-
fancie began to feare God
giving her selfe to fervent prayer,
mortification, austeritie, and pen-
nance; and would often substract
from her selfe to give to the
poore, which God blessed so
much, that she wrought mira-
cles. Whilst she was but a child,
by the admonishment of our
Bles-

Blessed lady, she tooke vpon her the habit of this third order, whereby she suffered great persecution both from her father, friends, and cocitizens, for she was therefore exiled the cittie, though after ward by reason of her famous miracles and spirit of prophetic, she was brought backe againe with great honour. Where after many reuelations she died in the yeare 1251. namely at Viterbia, where she is famous to this day with innumerable miracles. Many Popes haue intended her canonization, and the citizens of Viterbia doe keepe her feast with great solemnitie on the 4. day of September. And that which most encreases the deuotion of the people, is, that her body whole and entire is at this day to be scene with haire

G and

146 *A declaration of the third*
and nailes which doe continual-
ly grow, which the religious
woemen of the monasterie where
her body lies doe cut of, turning
her body vp and downe without
any detriment; and which is more
miraculous in the yeare 1357.
her tombe and all things that
were in the chappell where the
tombe was, yea the habit vpon
her backe were consumed with
fire, which was so vehement that
it melted the rings from her finger
without doing the least hurt to
the holy body.

Blessed *S. Margaret of Cortona*
was very beautifull & had beene
giuen to wantonnesse, but con-
nected to God, and lamenting her
former life she began to despise
all vanities, and carnall plea-
sures, and with effusion of teares
did implore the mercy of God,

applying her selfe to good workes, especially of compassionating the poore, and out of her great desire to lead a penitentiall life, she humbly begged the habit of the third order, which was denyed her for three yeares space, as well in consideration of her former life, as yongnesse of yeares, but perseuering in her firme purpose she obtained it at length in the yeare 1277. at Cortona, and began a new life, which was to be admired; for choosing a solitarie place she addicted her selfe wholly to abstinencies, fastings, disciplines, watchings, and continuall prayer, Tyeing on the ground, hauing a stone for her pillow. She went in a poore and humble habit, being full of charitie and pittie to the poore, oftentimes subtracting from her

148 *A declaration of the third*
selfe to giue to them. And by the
continuell meditation of the pas-
sion of our Saviour she obtained
the gift of compunction, weeping
very frequently as well for her
owne sinnes, as also for the sinnes
of others. She was oftentimes
troubled by the Diuell appearing
to her in diuers formes, but was
as often comforted by our Saviour,
by our Blessed lady, and by the
holy angels, and strengthened by
their celestially visitations, which
made her as much to shine in
most profound humilitie, and
high pouertie, as in the loue of
Christ: whereby she was often
rapt in extasies, and had many
reuelations, whilst she applyed
her minde to the contemplation
of diuine things. By the spirit of
prophecy she did foretell things
to come, and reueale the secrets
of

of many hearts and consciences,
being very famous both in life
and after her death for many mi-
racles, even to this our time,
which made Pope *urbane the 8.*
that now is, in the yeare 1623. to
put her in the number of the
Beatified, and to give licence that
the diuine offices might be made
of her through the whole order
of S. Francis.

Of this order also was that great
contemplative blessed S. *Angela*
whom this penitentiall habit did
vndertake a wonderfull strict
way of pennance, wherein she
was consoled by celestially vi-
sions. Being much given to con-
templation, for twelue yeares
space she tooke no other food
than the Blessed sacrament. Her
body remaines at *Salignes* whole
and entire. She hath left behinde
gnib G 3 her

150 *A declaration of the third*
her many excellent things, ex-
ceeding the ordinary capacitie of
men which are extant in latten,
Italian, spanish, and French, and
are to be desired in our vulgar
languag, if I doe it not (as I much
desire to doe) I pray God to raise
some one that will performe it, as
a worke very necessary for all
religious persons, those principall-
ly who seeke the way of contem-
plation as this saint did.

I omit to speake of many o-
ther beatified saints, as of S.
Conradus, whose office is served in
the whole order, and of S. Roch
who is held as a canonized saint
through the whole Church, with
many others. I will now set
downe briefly a catalogue of the
principall religious woemen, who
have bene famous for sanctitie
and miracles in this order accor-
ding

ding to their yeares, which I
haue collected out of the Mar-
tirologe of the Friar Minors. If
any list to know more of the they
may, read the said martirologe
and they shall find what Authors
haue written of them.

THE NINETEENTH CHAPTER.

Containing a briefe catalogue of the
principall holy persons that
haue beene in this order,
since it came to be a
perfect religious
state.

Although there haue beene
from the beginning of this
holy order many that did live in

153 *A declaration of the third*
a claustrall manner, the order it
selfe every day encreasing more
and more, & yeelding abūdāce of
holy persons, who have professed
this holy rule, yet it neuer came
to its full perfection, that is, to
compleat and perfect state of re-
ligion, vntill the time of blessed
Angeline, (a diminutive frō *An-*
gela for distinction sake, other
wise she was also called *Angela*)
who from being Countesse of
Ciuitella became religious of this
order. For hauing gathered to-
gether many noble yong women
of the same minde with her selfe,
shee built a monasterie, and de-
dicated it to S. *Anne* in the yeare
1397. and entring therein with
her associats, hauing first made
the three voves of obedience,
pouerty, and chastitie she did
with sanctitie persouer to the
end

end of her life in fasting, prayer,
and other exercises of penance.
By her example many other ga-
thering their means together in
short time did build eight mona-
sties in diuerse parts of Italy,
and did live vnder the habit and
rule of the third order, which
manner of life was approved and
confirmed by the Popes Martin 5
Eugenius 4. Not long after by
their example many men did also
build houses living vnder the
same habit and rule, with the
three vowes of religion as they
had done. This holy woman
died on the day that Christ was
borne, as our Saviour appearing
on S. Thomas his day had declared
vnto her, and lies buried in the
said monastery of S. Anne where
she is worshipped with great re-
uerence of the people.

154 *A declaration of the third*

Amongst the disciples of this
 holy woman were many religi-
 gious persons famous for sancti-
 tie; *Lacobellus* principally notes
 three: to wit, blessed *Omphria*,
 sometimes countesse of Aprutia,
 and *B. Francis* of *Burgaria*, of the
 house of the Earls of Marfican,
 and blessed *Ioane* of *Pulginea*, much
 renowned for pietie, vertue, re-
 gular obseruance, and perfection
 of life, who afterward went to
 Florence and there built the mo-
 nasterie of *S. Omphria*, ending
 their daies in great sanctitie.
 Blessed *Margaret* *Dominicke* was
 also one of them that took the
 habit from *S. Angelina*; and be-
 came a perfect follower of her
 vertues, for she much excelled in
 prayer, humilitie, and contépt of
 herselfe, and did serue euery one
 as if she had beene their subiect,
 and

and with a sincere heart and candid mind did reuerence all her sisters; her puritie was rather angelicall than humane, and her obedience such that without the consent of her superiour she would doe or resolu nothing, shewing no lesse respect also to her ghostly Father. She tamed her flesh with abstinence, fastings, and haircloath, as being most zealous of her vowes: being full of charitie, she did helpe any of her sisters that were in necessitie, and willingly performe their wills. In the end the monasterie of *S. Anne* being ouer filled with religions, the citizens of *Fulginia* did build another vnder the title of *S. Anne*, and this holy woman was made Abbess thereof, where she instructed her sisters in the best manner, and by her friends
enlar,

176 *A declaration of the third*
enlarged the monastery, which
she most religiously gouerned,
vntill she was called to Spoleum,
where she began also another
monasterie, vnder the title of *S.*
Catharine. Which done she was
brought home to her former mo-
nasterie, where she appeared
more feruent, exercising her
selfe in the workes of holy prayer,
penance, and mortification;
whence after the death of *B. S.*
Angeline she was called to suc-
ceede in her place, and therein
began to shine with miracles, and
there died with incredible patience
in her infirmitie, her body was
placed in a shrine neere to the
altar in the said monasterie of
S. Anne, which was long times
after found whole, and entire,
yeelding a most fragrant odour,
and shining with miracles.

Bles.

Blessed *Lucida* was one of the companions of *S. Margaret*, famous for regular observance and rare vertues. She was much delighted in the memorie of Christs Passion, and thereby merited to feel the dolour of the wounds of our Saviour in her hands.

Blessed *Sanctia Martinez* was endowed with great humilitie and perfection of life. For after she had builded at her owne charges the monasterie of *S. Elizabeth* at Arenali in the year 1440. and laid a good foundation for the revenues thereof became her selfe religious of this order, being of such exemplar life, that all did strive to imitate her humilitie, being such that although she was borne of nobler parents, yet was she not ashamed to carry water vpon her shoulders through
the

158 *A declaration of the third*
the market place. And no lesse
addicted she her selfe to austeritie
and pennance, and so died with
great opinion of sanctitie.

Blessed *Pyrona of fläders* did enter
into the monasterie of the third
order in Gât, that there she might
serue God more purely, and more
freely giue her selfe to workes of
pennance. She had the gift of
compunction so copiously, that
her eies were as a red cloth. She
was very obedient to her supe-
riours, florished in true pouertie,
and did much labour to conserue
her chastitie and keepe her mind
and body free from all spot. After
she had liued thus a long time
with great sanctitie she got leaue
of her Abbesse to goe and line in
an hermitage within the Church
yard of *S. Nicholas*, neere to the
towne, where she did shine with
admi-

admirable sanctitie, austeritie of life, patience, and miracles, and knew the secret thoughts of the mindes of those that came to her, and oftentimes made them knowne. She died in the year

1479.

Blessed *Mary Ruiz of Alcaraxia* despiseing all nuptiall rites tooke the habit of this order, and by her example did draw many others to her, and together with them by the authoritie of Pope *Innocent the 8.* did live after a religious manner, changeing her house into a monasterie in the year 1486. And living vnder the obedience of the Prouinciall of the Friar Minors, with abundance of merits and vertues, most religiously died having before foretold the time of her death.

About the same time lived
Bles.

106 *A declaration of the third*
Blessed Beatrix Hermosilla who
together with her Aunt did study
to perfection, nothing esteeming
the world and pompe thereof,
whatsoever they could get, they
did distribute to the poore, and
by their labours with helpe of
the citizens did erect the mona-
strie of S. Elizabeth in Castile,
where with other virgins and
women they made profession
of this third order, and with great
facilitie of life lived and died
therein, in the yeare 1485. Her
bones were taken vp 47. yeares
after, being fresh, and yeelding a
very sweet sent, and being
translated to a more convenient
place very many miracles were
wrought before them, which
gaue occasion to the people to
shew great deuotion vnto them.

B. *Alonzo* Lopeia of noble
race,

race, by the helpe of the citizens of Arenali in the yeare 1490. began the monasterie of our lady, after wards through the sanctitie of the holy woman called the monasterie of Aldonza, for that she was the first Abbesse of this house, who had the spirit of prophecie, working miracles both in her life and after her death.

Blessed *Praxa Rodriguez* of *Vlines* of most noble parentage, and exceeding rich, entring into a Church where she heard the words of our Sauour, *ſi vis perfectus eſſe, uade & uende omnia que habes, & da pauperibus*, tooke them as ſaid to her ſelfe, and ſo beſtowed much part of her meanes vpon religious houſes, builded an hoſpikall, conuerting her owne houſe into a monaſterie, and giuing all the reſt to the poore. Afterward

162 *A declaration of the third*
terward she with five of her
neeces, and three other gentle-
women entred into this order
about the yeare 1491. None was
more chaste than she, none more
vigilant. She exceld all the rest in
patience, meekenesse, mercie, hu-
militie, and dayly labours, and at
last replenished with merits, and
sanctitie died, & lies buried in the
monasterie she had erected.

About the same time lived
Blessed *Agnes de ferro* who some-
time did attend on the Queene of
Aragonia, but afterward being
weary of the world, and despi-
sing the vaine honours thereof,
became religious of this third or-
der, living in great pouertie, hu-
militie, and sanctitie.

In the yeare 1500. Blessed
Anne of Arenalo was famous for
sanctitie in the monasterie of *S.*
Elizabeth, of the third order of *S.*

Francis

Francis, where she lived for a hundred yeares in exceeding great humilitie, patience, abstinence, prayer, and charitie.

About the same yeare lived Blessed *Clare of Falginea* famous for pietie, and devotion, being very zealous of regular observance, and often desending to be comforted in apparitions by the seraphicall Father *S. Francis*.

About the yeare 1315, flourished Blessed *Catharine Ruiz*, whose charitie in assisting the sicke sisters was admirable, spending all that euer she could get for them, yea begging for them, and thereby became famous for sanctitie.

Blessed *Anna Sanchez* was one of her companions, whose devotion and continuall prayer was much to be admired, yet she was of an excellent prudence for government,

164 *A declaration of the third*
uernement, and therefore was sent
to be mother or Abbess in the
Cloyster of S. Clement from
whence after she had bene there
20. yeares with great labours and
toiles, leaving the most fragrant
odour of her sweet conuerlation
she returned to her former place,
where broken and wearied with
penances, fastings, and continuall
prayers, she died with great san-
ctitie, the cell and bed wherein
she died, did for sometime after
shine with a great light to the
great admiration of those that be-
held it.

About the same time also lived
in Placentia Blessed *Baptista* fa-
mous in her life for many vertues,
and after her death for many mi-
racles, especially for that her body
remaining entire doth yeeld a
most sweet and pleasing smell.

In the yeare 1519, lived B. *Ma-
ria*

via Pennalesa in the monasterie of *S. Elizabeth* in Segovia, a woman of a very religious spirit, in humilite, prayer, and charitie hardly to be equalised, who as it is commonly reported, in her life time did obtaine life for a yong man that was dead, for which and other things she is worshipped there with great devotion.

About the same time *B. Elizabeth Pontia* together with her two daughters, both also holy women began the monasterie of *S. Anne* in the province of Carthage, and by their example did draw many others to Religion. And as in their life they had the generall opinion of sanctitie, so after their death their Reliques have deliuered many that had beene possessed, as also cured many diseases.

Blessed Francisca of *S. Anne* in
the

166 *A declaration of the third*
the yeare 1525. was brought from
the monasterie where she had
made profession of the third or-
der, to the monasterie of the An-
nuntiation at Grinion, in the dio-
cesse of Toledo, that she might
giue a beginning therto, and in-
struct others that were to come
in regular discipline; and as she
had boene abbesse of the former
place, so was she abbesse of this
with wonderfull fruit of soules; for
she did excell in prudence, cha-
ritie, pietie, humilitie, affabilitie,
modestie, abstinence, and mona-
sticall obseruance. *yd bus 285*

B. Luce about the yeare 1530.
did found the monasterie of *S.*
Clare vnder the rule of the third
order, and was very famous for
perfection of life and miracles.
Her body is had in great estima-
tion with the faithfull in those
parts. *yd bus 285*

About

About this time lived Blessed *S. Ioane* of the holy Crosse, whose admirable life is set forth in our vulgar language, and therefore here omitted.

B. Francis lived in the same time of whom *Gonzaga* thus writes. This most vertuous and religious sister *Francis* was a child of the third order of saint *Francis*, who declining from the innumerable deccits of the fiend, did get a glorious victorie over sathan, and therefore was much feared by him.

B. Aldonza about the yeare 1566. was famous for sanctitie, and after hauing beene abbess, when the sisters were to remoue, she prayed that she might die in the same place, which she obtained, and six yeares after her death her body was found whole and entire,

168 *A declaration of the third*
entire, yeelding a fragrant odour,
wherefore she was held in great
veneration.

Blessed *Marie Gonsalve* in the
yeare 1577. died with great opi-
niõ of sanctitie, after she had fou-
ded a monasterie of this third or-
der, wherein she lead a life of
great perfection, as well in serving
the poore as in compassionating
their miseries and wants, she did
alwayes sleep without any bed
vnder her, exactly observing the
fasts of the whole yeare with ri-
gorous and bloody disciplines.

Blessed *Olivia Grimesa* was fa-
mous for sanctitie about the yeare
1583. For entering into this order,
and therein desiring the height of
pennance, she was not contented
with the ordinary austerities of
her order, but invented new fa-
stings all the lents and vigils, in
bread

bread and water, and three times in the weeke did take bloody disciplines, being much addicted to povertie, and humilitie, she would willingly Ierue all, and continually did meditate on our lords Passion, and not without teares, Lastly falling into a droply, now fourscore yeares old she died most blessedly. The sisters by her reliques did cure very many diseases.

About the same time lived B. *Clare Marinella* whose abstinences, fastings, watchings, teares, halicloaths, rigorous disciplines, humble exercises, fervent prayers, mortifications, pious workes, most great temptations, devout actions, celestiall visions, diuine fauours, frequent miracles both in her life and after her death are set downe by *Dax.*

H

And

And lest I be over tedious in
rehearsing so many holy persons,
to omitte many others which may
be seene in the martyrologe a-
mounting to two hundred & vp-
wards, I will concludethis chap-
ter with Blessed Innocentia, who
lived in these our times, and died
in the yeare 1624. This Blessed
virgin of noble parents in Citilie
from her infancy gaue her selfe to
pietie, vertue, and temperance,
observing the fasts very strictly,
and despising the pompe and va-
nitie of this world, out of her great
desire of perfection carried into
this third order, giuing very good
example of humilitie, pouertie,
chastitie, and obedience. And by
her continuall meditation she was
so enflamed with the fire of di-
uine loue, especially when she
communicated, that she was often
rapt into

rapt into extasie. Her body remains as yet whole and entire giuing a most sweet odour, which made Pope *Vrbane* the 8. that now sits in the seat of S. Peter to giue cōmand that inquirie should be made of her life, death, and miracles for a future Canonization, which we deuontly expect. And in the meane time goe forward to our intended purpose.

THE TWENTIETH CHAPTER.

How Pope Leo the 10. accomodated
the Rule of this third order
to religious persons.

Having shewed before how
this order began, and what

172 *A declaration of the third
progresse it hath made from time
to time, it will be easy to vnder-
stand what the Pope did intend,
when in the prologue of this
Rule, he saith, But forasmuch as by
course of time through the inspira-
tion of the holy Ghost not only mar-
ried persons, and such as dwell in
the world, but also quires of innu-
erable virgins, taking upon them the
three essentiall vows, and also some
of them that of enclosure, by our au-
thoritie building very many mona-
steries, not without manifold fruit,
and edification of the Church mi-
litant, haue subdued their neckes vn-
der the yoke of the foresaid third or-
der &c. Which words haue beene
occasion that I haue produced
some of the most famous woemen
and virgins that haue beene in
this order, the fame of their fan-
citic hauing beene the reason of
motiue*

motiue of the abbreviating, reforming, and accomodating of this Rule to religious persons.

For the Pope as Father of all Christians, and particularly of religious persons, by his office is to have a care of the conservation, propagation, and encrease of Gods honour on all occasions, as a Father of the familie is to provide sufficient meanes to satisfie the necessities of those that be vnder his charge, therefore to him as to our iudge we are to have recourse in all doubts and difficulties, frō his tribunal least to receive the final sentence, he also as superiour is to give vs lawes and precepts which we are to observe, as one that hath power from God to command all, in as much as tends to our soules good, and from him we receive all rules with their

174 *A declaration of the third*
approbation, declaration, and
confirmation.

Pope Leo in the prologue of
this Rule, as a Father doth write
to his sonnes and daughters of this
order, putting them in mind, what
intention they ought to haue in
the obseruance of this Rule, to
wit to reduce themselves in as
much as the state of this life will
permit, to the same innocencie
wherein man was created, and as
a Father of a familie provides for
them competent meanes to ob-
taine that perfection, and like a
Pastour doth propound vnto the
true food of their soules, which
strengthens them in their hard
course of life, and lastly as a su-
preame iudge to whom the reli-
gious of this order haue made
their appeale, he ordaines lawes,
and precepts, whereby they are

to haue giuing them a rule accom-
modated to their state.

For the Pope seeing the great
encrease of this order, out of his
pastorall care and great affection
which he did beare to this order
did renew, authenticate, con-
firme, and approue this rule, o-
mitting those things that were
not conformable to a religious
state, and making it more prope
to deuout religious soules, leaving
most ample scope to those that
are their superiours or haue go-
uernement of them, to adde or
ioyne any thing by ordinations,
statutes, or constitutions, that
might tend to the better obser-
uance of this rule, and aduance-
ment of the professors thereof in
the way of perfection. Which
indeed is no small dignitie and
credit to this order, sith the su-

176 *A declaration of the bird*
preame pastour and head of Gods
Church hath vouchsafed to con-
descend so low, as to examine,
consider, compare, declare, con-
firm, and approue their rule by
his soueraigne authoritie, pro-
pound it vnto the world, as ob-
seruable iust, lawfull, and good.
And to this rule superiours euen
by the Popes authoritie haue
added certaine statutes for their
better gouernement in the way
of perfection.

From whence proceedeth that
great diuersitie and varietie in this
third order. For although all of
them acknowledge *S. Francis* for
their patrone, and militate vnder
the same rule; yet the varietie of
statutes and manner of life pro-
ceeding from the diuersitie of
superiours hath caused such di-
uersitie in their habit and manner
of

of life that in apparence they
seeme not to be of the same or-
der, each monastierie being so
much the more perfect, by how
much more absolute and perfect
is their gouernement by statutes
ordained to that end by those
that haue care of them.

*It is very true, but truly al-
though it were so, it would be
to instruct concerning the
same, that paper are
those who shall be amongst those
true converts who are called*

THE 21. CHAPTER.

*How this Rule is a Rule of pen-
nauce.*

THe words of Pope Eres in the
foresaid prologue haue beene
the ground of this question. For
he saith, that Pope Nicholas the
4. had confirmed and approued
the third rule of S. Francis, which
he termeth of pennance, by
H s which

178 *A declaration of the third*

Which the holy confessor of Christ full of Gods spirit laboured to further the saluation of all faithfull Christians. Some foolishly haue taken occasion hereat to derogate from this order, as if it were only for penitents or repentants, that had committed some great vice, but truly although it were so, it would be so farre from diminishing the esteeme therof, that happy are those who shall be amongst those true conuertes who are called penitents of *S. Magdalen* or repentants, who notwithstanding are not of this order as may be seene in that which followes.

Wherefore the word *Pennance* is taken diuersly, sometimes for the Sacrament of pennance, sometimes for satisfaction, as it is the third part of the Sacrament,

yd *Pennance* to *some*
did v 2 11

sometimes for punishment of sinne, sometimes for interlour sorrow, which is threefold, to witt, in habit, in act, and in passion that followes the act. Here in this place we take it as an act, or habit of pennance, which is a morall vertue, whereby a sinner detesteth sinne and labours to avoid all the occasions of sinne, and those that frequently vse such acts are said to lead a penitentiall life. Such an one was that penitentiall king David, who in a few words doth briefly explicate it, saying psal. 4. Be yee angrie, and sinne not, the things that you say in your hearts, and in your chambers, be yee sorry for, sacrifice yee the sacrifice of Iustice. The royall prophet hauing perswaded all to leaue the vanitie of this world, and not to follow lies, shewes the way

how

how

1801 *A declaration of the third*
How they should doe it, first they
must take a holy anger and in-
dignation against sinne, and a-
gainst the things of this world;
secondly they must make a firme
and resolute purpose thencefor-
ward to a void all sinne, euill de-
sires, vitious inclinations, and
wicked suggestions of the Diuell,
the world, and the flesh; and
lastly labour to doe well, by of-
fering to God the iust and due
sacrifice of all their actions, the
continuance whereof in diuers
places of the psalmes he insinua-
tes, as when he saith, I haue la-
boured in my fighting, I will every
night wash my bed, I will water
my couch with my teares, as if he
should say, I will continually
afflict my selfe with pennance,
and will neuer cease from this
thought of my sinnes, but night
and

and day I will shed forth teares of
 compunction to wash away
 mine offences, I did eat ashes as
 bread and mingled my drinke
 with weeping. The prophet Ier
 c. 2. invites all to the same, *Con-*
vertimini ad me in toto corde, in
ieiunio, & in fletu, & in planctu
 Be converted to me in all your
 heart, in fasting, and in weeping,
 and in mourning; that is, be ye
 converted to me your God by
 penance with your whole heart,
 with all your soule, with all your
 spirit, with all your affection,
 which ye may best doe by fasting,
 whereby the finnes of the flesh
 and gluttonie are punished, and
 in weeping and mourning, whe
 reby with teares ye deplore your
 ingratitude towards your good
 God. This penance was de-
 nounced vnto vs by all the pro-
 phets,

182. *A declaration of the third*
phets, but in a more eminent
manner declared and practised by
that most holy forerunner of our
Saviour B. Saint Iohn Baptist,
whose office was to preach pen-
nance by word and example, of
whom S. Bernard saith, *The au-*
steritie and strict course of life of
holy S. Iohn Baptist is a hard mes-
senger of eternall death vnto de-
licious and wanton persons. And S.
Chrysostome; *The habit of his body*
might preach the vertues of his
mind &c. The Apostles taught
the same. S. Iohn Climacus hath
notable examples in this kind.
The holy hermits that lived in
the desarts did shine with pen-
pance, alwaies leading a strict
penitentiall life. And to omit in-
finite others, let one S. Francis
serue for all, who after his con-
uersion did lead a most austere
life

life of pennance. For putting on the armour of the Crosse he did subdue all his sensuall appetites with such rigour of discipline, that he scarce tooke what was necessarie for his sustentation; for (said he) it is hard to satisfie the necessities of the body, and not yeeld to sensuall inclination. And therefore being in health he did seldome eat any dressed meates; and when he did, he put to ashes or water for sauce; and very rarely too taking water enough to suffice nature. He still inuented new wayes to afflict his body, his bed being for the most part the ground or earth, his pillow a blocke or stone. With such and many the like mortifications did he arme him selfe to conuert the whole world, and to draw it to pennance whereof he became a

very old man, and a very good preacher.

184 *A declaration of the third*
preacher both by word and ex-
ample. And this is all the know-
ledge his sermons tend vnto: let
other saints and Doctours preach
the high points of speculative, mi-
sticall, or morall diuinitie; let o-
thers abound in eloquence and
fertile conceits of holy mysteries;
let them teach the sublime mi-
strie of the holy Trinity, and o-
ther articles of our faith; let them
explicate the sublime gifts which
God imparts to deuout soules, or
other such curious points: *S.*
Francis hath but one sermon of
penance, alwayes repeating and
inculcating the same; after the
example of *S. Iohn Baptist* and of
his Master *Christ Iesus* knowes
not how to speake any other
language; his text, exordium,
narration, peroration or conclu-
sion is of penance, which he
alwayes preaches, whilst his very
life

life is a continued sermon of penitence. The fruit whereof was such, that the whole world would needs follow his example, which made him for the satisfaction of all to make certaine rules of penitence. All the sentences, counsels, and commandments of the first Rule favour of nothing else but penitence, and the professors thereof, as well notably *S. Bonaventura* were Preachers of Penitence. The second rule of no lesse austeritie and penitence he gave to the poore Clares. But this patriarcke of penitence had not thus given way and meanes to all, for some had not strength and abilitie to undertake such vigorous austerities, who notwithstanding forced by his example and words must needs take some rule and manner of life, that they might

186 *A declaration of the third*
doe penance for their finnes.
And this rule or method of
liueing did the holy Father ac-
complish, calleing it the rule of
penance or order of penitents;
so that the whole order of *S.
Francis* is an order of penance,
and all his children are penitents,
and those that are not so, deserue
not to be esteemed his disciples.
So that the first order in the be-
ginning were called preachers of
penance, but after ward for the
more humilitie the Saint would
haue them called *Friar Minors*, a
name of humilitie, dependance,
and submission, which is the
highest condition of a Friar
minor. The vulgar people also
stiled the now called poore
Clares or poore dames, religious
penitents: only the name of
penitents remaines to the third
order

order, whose rule is commonly called the rule of penance, and their order stiled the order of penance, as here the Popes Holiness entitles it.

THE 22. CHAPTER.

Containing a declaration of the State of Innocency.

MY reader perhaps will admire, why I propound this discourse so farre differing from my subiect, but let him please to consider that my intention is to explicate the things that are contayned in the prologue of the rule; which the Pope thus be-
ginneeth. Among other things committed to our charge and gouernement,

138. A declaration of the third
nemen, those chiefly doe make vs
sallacious, by which the concupis-
cences of the world and flesh being
bridled, the quiet state of innocencie
and peace given vs from heaven is
known to be reduced to its originall
state and perfection. Intimating
that by a religious state man may
be reduced to the quiet state of
innocencie, which cannot well
be explicated, if first we set not
downe what the state of inno-
cency was, and how we haue
fallen from it.

As for the first, we cannot
better declare it than by its ef-
fects, which principally were
seauen; the first was wisdom
and perfect knowledge of all
things; the second grace, amitie
or friendship with God; the
third originall iustice; the fourth
immortalitie and impassibilitie;
the

the fifth the inhabitation of paradise, where they might eat of the tree of life; the sixth a special care that God had of them; the seventh and last freedom from all lust and concupiscence.

S. Bernard contemplating this state of Innocency in his 35. Sermon upon Canticles saith, that Adam did dwell in the terrestriall paradise; a place of more happiness than any mortall creature could desire, his conversation was exempt from penurie, nothing could discommodate him, he was recreated with odoriferant flowers, and delightful fruits, filled with honour and glory, and established or created prince of all creatures.

This minion or favorite of heaven was an abridgement of all perfection; a microcosme
where

190 *A declaration of the third*
where God had heaped all the
exquisite beauty that could be
seene in heauen or in earth. For
he had enriched him with grace,
endowed him with immortalitie,
and aboue all created him in ori-
ginall iustice, whereby he perfe-
ctly possessed all naturall sciences
which together with the know-
ledge of supernaturall misteries
was infused into him at the time
of his creation.

Moreover God had ranged all
creatures vnder his obedience, all
living beasts did acknowledge
him for their lord, all other
things tending to his benefit,
content, and pleasure: the planets
sent forth no euill influences,
each heauen, planet, and element
containeing themselves within
the limits of their natures to the
vse of man. But that which
excelles

excelles all, is that man was made
to the image and likenesse of
God, that he might alwayes
tend towards him and conforme
himselfe entirely to his holy will,
nothing being sufficient to con-
tent him save only God. So that
beholding himselfe he had occasiō
to contemplate the maker of all
things, and consider the dignitie
of his owne soule. To be briefe,
Adam had such great preroga-
tives in the state of innocency,
that he was alwayes united to
God, his soule enriched with
grace was pleasing to God, his
appetite without contradiction
was subiect to the lawes of reason,
his body should have beene
alwayes vigorous and strong.

&c. Who is he that beholding this
well carved image, is not ravished

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and astonied, or can refrain
from extolling the honour and
praise of the workman? Who
can behold so noble a creature,
& not magnify the Creatour
who hath made man the orna-
ment of the world, the epitome
of the grand universe, the loue of
heaven, the terror of the diuell,
cōpaniō of angels, sonne of God,
and brother of Christ Iesus?
what shall I say more? It is im-
possible to doe this, & such hard-
der to declare the preeminence,
dignity, and nobility of man in
the state of Innocence, when as
he was clothed with that royall
robe of originall iustice whereby
man was subiect to God, all the
inferiour powers to reason. But
alas this did not long continue, as
is to be seen in the following cha-
pter.

THE 23. CHAPTER.

Declaring mans fall from the state
of Innocency.

Homo, cum in honore esset, non
intellexit, comparatus est in-
mentis insipientibus, & similis fa-
ctus est illis Psal 48. Man, when
he was in honour, did not vnder-
stand, he was compared to the
foolish beasts, and became like
to them. Adam did not know his
excellency and dignity, but he
became like an irrationall crea-
ture without iudgement, and
transgressed the commands of
God, by eating of forbidden fruit,
and so by his disobedience did as
it were make a massacre vpon all

I

man:

124 *A declaration of the third*
mankind : which thus piously
S. Augustine deplores vpon *S.*
Pauls epistles, *O durus, & durior*
casus &c. *o* cruell, and more than
cruell fall ! alas, what is it that
man hath lost ? what is it that
he hath found ? he hath lost the
beatitude, whereunto he was
created ; he hath found death
from whence he was exempted.
O infortunate Adam ! thou hast
chased vs out of our country, thy
sinne hath banished vs into this
troublesome desert of cursed
earth, and from immortall as we
were, we are become mortals.
O miserable seruitude, inestima-
ble losse, insupportable paine, and
most grienous torment ! *o* vn-
fortunate Adam, what hast thou
done ? wherefore hast thou so
soone forgotten the commande
of thy creatour, transgressed the
precept of thy master, and
troddden

trodden vnder foot the law of thy
 God? What disorder? What pas-
 sion? What intemperance hath
 seased on thee, that thou couldest
 not be contented with so great
 abundance of all good, but must
 needs eat of forbidde fruit, whe-
 reas thou mightest at thy pleasure
 eat of all the rest. S. Chrysostome in
 his homily *de Adamo* in the person
 of God doth the same. *Vbi imago*
mea primum formosa &c. Where is
 my image that I haue created so
 beautifull? where is that most
 pretious ornament of Paradiset
 where is the chiefe worke of my
 hands? where is the liuely heire
 of my kingdome? where now is
 my familiar friēd? O vnfortunate
 sinne that hath deprived mankind
 of so great good, made him to be
 cast out of paradise, and to be con-
 demned to teares, labours, griefes,

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and death, both in himselfe, and
all his posteritie.

No sooner then had man
disobeyed God, but concupiscen-
ce began to raigne and domineere
ouer the spirit, and the inferiour
powers to rebell against reason.
He who euen now was the most
noble, and most perfect of all
sensible creatures, is now become
of all the most miserable, and
because he had rebelled against
his God he finds a continuall re-
bellion within and against him-
selfe, being as the Apostle S. Paule
saith, Rom 7. *condemnat* *sub*
peccato sold vnder sinne, and he &
his posteritie deliuered vp to the
slauery of originall sinne, and
tyrannie of concupiscence. The
flesh is become a remora to the
spirit in its course to heauē, whe-
reof each one may iustly com-
plaine

plaine in himselfe saying, I see another law in my members repugning, that is rebelling to the law of my minde, and captiuating me in the law of sinne, making me subiect to the law of sinne that is my concupiscence. In so much that vnwillingly and with reluctance I am forced to feele its vicious inclinations, and I cannot escape its snares.

Well hath the wise man sayd Eccl. 40. Great trauell is created to all men, and an heauie yoke upon the children of Adam, from the day of their comming forth of their mothers wombe, vntill the day of their burying into the mother of all. In their whole life they are to suffer many infirmities, wants, griefes, lamentations, mournings, cares, anguishes, labours, contradictions, persecutions, wearinesses,

I 3

injuries,

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iniuries, rapines, slaughters, temp-
tations, and other innumerable
troubles, and afflictions, in so
much that life seemeth no other
than a long and continuall death,
a prolonged death or decaying
life.

I will conclude, omitting many
yea innumerable euills that have
proceeded from this sinne of
Adam, and only set downe the
ten effects of originall sinne,
which Cardinall Bellarmine in his
booke *de amiss. gra.* doth assigne,
to wit, Ignorance in the vnder-
standing, malice in the will, con-
cupiscence in the flesh, calamitie,
labour and paine in the mem-
bers, death in the body, anger and
wrath of God, captiuitie vnder
the diuell, strifes, debates, braw-
lings, seditions, and warres with
our neighbours, enmitie and re-
bellion

bellion of irrational creatures,
and innumerable evils com-
ming from the heavens and e-
lements. O grievous yoke of
mankind.

THE 24. CHAPTER.

Declaring how we may reduce our
selves to the State of
Innocency.

HAVING thus briefly shewed
what the state of innocence
was, and what we have lost by
Adams sin, it is now time to
explicate the Popes words afore-
cited, and see how we may be
reduced to the state of Innocen-
ce.

The light and Doctour of the

I 4 Gentils

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Gentils Rom. 5. saith, If in the of-
fence of one, death reigned by one,
much more they who receive abun-
dance of grace, and of donation, and
of Iustice, shall reigne by one, Iesus
Christ. Therefore as by the offence of
one vnto all men to condemnation, so
also by the iustice of one, vnto all
men to iustification of life. As if he
should haue sayd, If by the fault of
Adam all his posteritie did incurre
the guilt & paine of death, Know
that Christ hath exhibited a farre
greater benefit; for Christ by his
grace hath giuen vs greater gifts,
than Adam by his sinne hath
taken from vs. For saith he not as
the offence, so also the gift. For if by
the offence of one many died, much
more the grace of God, and the gift in
the grace of one man Iesus Christ
hath abounded vpon many. As by
Adam all were brought to perdi-
tion,

tion, so by Christ all were redeemed; by Adam all were subiected to punishment, by Christ all delivered; by Adam all did loose grace, by Christ all may receive it after a more excellent manner; by Adam all came to dye temporally, by Christ all may rise to life eternall: by Adam all were brought to a corrupted state, by Christ all may be elevated to a more sublime and spirituall state: by Adam all were made like beastes, by Christ like Angels, yea above Angels: Adam deprived vs of the tree of life, Christ giues vs the bread of life: Adam deprived vs of originall Iustice, Christ giues vs plenty of grace equiualent to that originall Iustice, yea farre surpassing, for although both be supernaturall gifts immediatly infused in the
15 soules

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soule, yet they differ in this that
originall iustice did make a per-
fect peace betweene the faculties
and powers of the soule, and grace
doth make man pleasing and ac-
ceptable to God in order to eter-
nall life, and by it man is made a
sonne of God, and heire of the
kingdome of heauen. This grace
of its owne nature is sufficient to
reduce vs to that former state of
innocence, and that in all respects,
but that God in his infinite wi-
sedome for diuerse reasons hath
permitted to stand with grace
many tribulations, and afflictions
of this world.

S. Augustine will giue vs the
first reason hereof in his booke
de pec. rem. c. 31. that we should
not seeke after the Sacraments
for temporall respects, but for
the future glory, thereby to
exce-

exercise our faith, hope, patience and such like; so that by the ineffable mercy of God the paine of vice doth passe into armour of vertue, and the punishment of the sinner is become the merit of the iust.

Secondly God permits these temporall troubles to remaine, to put vs in mind of the greivousnesse of the fault, for other wise we should scarce thinke of the sinne that is so long past, when we are so vnmindfull of our owne sinnes newly committed.

Thirdly this is a worke of the diuine prouidence, to excite vs to the consideration and search of a better life exempt and free from all miserie: for as experience teacheth vs, there is nothing more moues vs to leeke after celestiall things, than to consider and ponder

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der the miseries of this world.

Fourthly by the want of this original justice we are put in mind of our frailtie, and how easily we may fall into sinne

Fifthly that the members may be like vnto their head *Christ Iesus*, who notwithstanding that he was replenished with all grace, would take vpon him our infirmities, and for our sakes become subiect to the law of death.

For such and the like reasons, hath God permitted that man should not enjoy that peace which in the state of Innocence he possessed. But yet he hath fully supplied this defect, by enriching our soules with many graces and gifts, as virginity, patience, martyrdom, fasting, abstinences, mortification, pouertie, obedience and such like, which he by word
and

and example hath left vs, to the end that we may attaine to a state of Innocence equivalent to the former, and much exceeding it in merit; for by these vertues performed in grace we labour to produce in our soules that which by originall Iustice we might haue possessed, and consequently those that professe the practise of the aforesaid vertues, doe as much as lies in their power, endeavour to reduce themselves to the state of Innocence. Which made the Pope to say that the religious of this order, who by their rule and manner of life doe continually practise these vertues, haue their finall end of their professiō, to reduce themselves to the state of innocence. And this, for that by their rule they are to produce effects directly contrary to the effects of originall sinne set downe

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in the end of the precedent chap-
ter; as perfect faith in their vnder-
standing, charitie in their will,
mortification of their concupis-
cence, patience in all calamities,
labours and paines, triumph
ouer death, pacification of Gods
Wrath, libertie of spirit, peace of
minde, charitie to the whole
world, and fortitude to beare and
vndergoe all the euils of this
world. And to these their rule
brings them, and consequently
reduces them to the state of inno-
cence.

The

THE 25. CHAPTER.

*Whether the religious of this third
order be in the state of
perfection.*

OUr seraphicall Doctour S.
Bonaventure sets downe five
sorts of perfection, to be found in
Christians. The first is common
and necessarie to all Christians,
which he calls sufficient perfe-
ction, consisting in the perfor-
mance of the precepts. Of this
our Saviour speaketh *Mat. 5. Estote perfecti sicut pater vester celestis perfectus est.* Be yee perfect, as
your heavenly father is perfect.
The second is perfection of reli-
gion, which consists in the obser-
uance

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uance of the counsells, whereof
it is said, *Mat. 19. si vis perfectus*
esse, vade & vende omnia quae ha-
bes. &c. If thou wilt be perfect,
goe and sell all thou hast. The
third is perfection of prelature,
which consists in the gouerne-
ment of subiects, according to
that of *S. Luke c. 6. perfectus om-*
nis erit, si sit sicut magister eius. e-
uery one shall be perfect, if he be
as is master: The fourth is perfe-
ction of worke, which consists in
the ostension of good examples,
from whence Noe was said to be
perfect. *Gen. 6. Noe. vir iustus fuit*
atque perfectus in generationibus
suis. Noe was a iust and perfect
man in his generations. The fift
and last is perfection of tranquil-
litie, which consists in the con-
summation of the things that are
best and most hard. According

to that of S. Iohn 1. ep. 1. 4. *Perfecta
charitas foras mittit timorem.* Per-
fect charitie casteth out feare.

Now it is certaine that the re-
ligions of this third order, as being
Christians and faithfull subjects
of Gods Church, doe or ought to
enjoy the first perfection. For by
their rule and profession they are
obliged punctually to obserue the
precepts, whereunto also they
bind themselves in a more strict
manner, as shall be declared in
the second part.

The third perfection is proper
to Bishops and prelats, and con-
sequently cannot be appropria-
ted to any religious state, which is
only a state of getting perfection,
and therefore by some iudged to
be the schoole wherein prelates
might learne that perfection
which they communicate to o-
thers

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thers.

But the other three may be appropriated to a religious state, which is no other but a state of men or woementending to christian perfection by the vowes of pouertie, chastitie, and obedience, or a certaine manner of life, bound by certaine lawes and customes, wherein perfection is acquired by obseruance of the Euangelicall counsells, whereby the professors therof become perfect examples, and patternes of good life, whilst they themselves attaine to the chiefe perfection of tranquillitie and peace which vnites them to God.

Amongst other approued orders in Gods Church this third order, as it is now accomodated for religious persons tends to such perfection, for as it hath beene declared before, and will appeare more

more plainly in the exposition of the rule, this third order is a state of men or woemen tending to Christian perfection by the three essentiall vowes of religion, and other obseruances of Euangelicall counsell, and hath yeelded many illustrious persons famous for sanctitie and pietie, and indeed wholly tends to the perfection of tranquillitie and peace, as may be seene in the chapter following.

This may be confirmed by the Popes who haue approved and confirmed this order to be religious, and in the state of perfection. *Martin the 5. Eugenius 4.* in the yeare 1442. *Nicholas 5.* in the yeare 1447. *Paulus 2.* in the yeare 1459. *Sixtus 4.* in the yeare 1471. *Iulius 2.* in the yeare 1508. *Leo 10.* in the yeare 1517. 1521. *Clemens 7.* in the yeare 1526. *Pau-*

lus 6. in the yeare 1566.

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lus 3. in the yeare 1547. *Grego-*
rius 13. in the yeare 1575. *Sixtus* 5.
in the yeare 1586. *Clemens* 8. in
the yeare 1595, 1600. and 1603.
Paulus 5. in the yeare 1610. and
1613. *Greg.* 15. in the yeare 1621.
and *Urbanus* 8. who now raignes,
in the yeare 1626. who with o-
thers have all acknowledged
those of the third order of both
sexes that make the three vows,
living in community, to be true
and properly religious, forbid-
ding them to goe to any other
orders, besides the Carthusians.
And as such they have beene re-
ceiued by all Christian princes,
who haue giuen them the same
priuiledges which other religious
haue. And finally *Sixtus Quartus*
doth excommunicate all those
that should contradict or deny
them to be religious, and conse-
quently tend to perfection.

THE

THE 26. CHAPTER.

Whether the third order be active or
contemplative.

THe angelicall Doctor S.
Thomas deuises the life of a
christian into active and con-
templative, because some men
doe principally attend to con-
templation, others to exterior
actions, alledging the authoritie
of S. Gregory, hom 14. super
Ezech: who saith, *Dux sunt Vitae*
in quibus nos omnipotens Deus per
sacrum eloquium erudit, activa vi-
delicet & contemplativa. There
be two liues saith he, wherein
almighty God doth instruct vs
by

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by his word, to wit active and
contemplative.

This last in it selfe and of its
owne nature farre exceeds the
other, which the foresaid *S. Tho-*
mas proves by many reasons, as
that because the contemplative
life belongs to man according to
his best part, to wit according to
his vnderstanding and will, for it
principally consists in the ope-
rations of the soule, but the a-
ctive life is occupied about exte-
riour things. Secondly, there is
more delight in the contempla-
tive than in the active, whence *S.*
Aug. ser 26. de verbis Domini.
Martha turbabatur, Maria Epu-
labatur, Martha was troubled,
Marie feasted. Thirdly the con-
templative is to be loued for it
selfe, but the active is ordained to
some other end. Fourthly the
con-

contemplatiue life is according to diuine things, but the actiue according to humaine. Whence. our Saviour said to *Marie Luc. 10.* *Optimam partem elegit Maria, quae non auferetur ab ea.* Marie hath chosen the best part which shall not be taken away from her. Which *S. August* ser 27. in the place aboue cited, thus expoundeth; Thou *Martha* hast not chosen an euill part, but she a better, because it shall not be taken away from her, but from thee sometime shall be taken away the burden of necessity, the sweetnesse of truth or contemplation being eternall. And *S. Basil* affirmeth, that by these two women are set before our eyes two sorts of life, the one of which is of inferiour note or esteeme, because occupied in the more grosse operations of this life

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life, and yet maruellously pro-
fitable: wherefore if thou wilt
serue with Martha, doe in the
name of God, for Christ hath
said, what you shall doe to one of
my litle ones, that you doe to
mee, whether you lodge stran-
gers, feed the poore, or be moued
to compassion on the afflicted,
our lord will repute all these of-
fices as if they were done to his
owne person. But in another
place the same Father doth high-
ly extoll the contemplatiue
life, saying that it is the schoole
of celestiall doctrine, the disci-
pline of diuine sciences, where
God is all that is learned, where
God is the way by which we
must goe, by him alone we must
come to the knowledge of the
soveraigne truth. So that the
contemplatiue life is a continuall
adhesion

adhesion to God in spirit, whereby man becomes lord of the whole world having his conversation in heaven, & there fixing and placing his mind doth despise all earthly things, whilst he esteemes nothing good or great but God and diuine things, and here is his continuall paradise vntill the law of charitie otherwise require.

Hence there be found amongst religious orders three states, some that giue themselves to the active life, others that apply their minds wholly to the contemplative, and lastly others that are partly contemplative and partly active, more or lesse according to their seuerall constitutions. Of the first sort are all those orders of knights, who make profession of seuerall exterior acts, as to

K

defend

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defend the poore, or to fight a-
gainst the Turkes: as also all those
that giue themselves to keepe
hospitalls, redeeme captiues, and
such like Of the second sort, be
all those ancient hermits, Ana-
chorits, and monkes, and gene-
rally all religious woemen who
vow enclosure. For they lead a
life truely angelicall, night and
day seruing God in the quire,
and applying their minds to their
God in all their actions. Of the
third and last are those religious
orders which are commonly
called mendicants, who apply
themselves as well to the contem-
platiue life, as to the actiue which
proceeds from the contemplatiue,
in preaching, teaching, and con-
uerting of Nations.

In this our third order of our
holy Father S. Francis be found
of

of all sorts. For as it hath beene
before declared, there be some of
them that leade a pious kind of
life in the world addicting them-
selues to godly excercises of de-
uotion, principally of penance
whereof they make profession,
and some others doe liue in con-
munities, and giue themselves to
serue the sicke, keepe hospitalls,
lodge the poore, and such like, all
which no doubt doe follow the
active way, others there be that
giue themselves purely to the
contemplative way, and such are
those religious woemen of this
order as make vow of Enclosure,
for their whole life hath no other
end but to serue and loue God,
as shall more amply be declared
in the exposition of their rule.
Lastly there are some that enioy
a mixt life (which cannot be

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proper for women) and such be
those Friars of the third order in
Spaine and France, who preach
and teach in the same manner as
other mendicants doe, and not
without fruit, no other wise differ-
ring from the Friar minors who
are of the first order, than the irre-
ligious women enclosed doe
differ from the poore Clares, to wit
that their rule and manner of life
is not so austere and hard, the
reason whereof I have declared
before, to wit that in this holy
and seraphicall order might be
found for all palates.

These religious
order as make vow of Enclosure
for their whole life have no other
end but to love and love God
as shall more amply be declared
in the exposition of their rule.
Lastly there are some that take
a mixt life & which cannot be
properly

THE 27. CHAPTER.

Whether it be lawfull for any one
to diuert another from com-
munion.

HAVING hitherto added
what is necessary to explicate the
prologue or preface that goes
before this rule, I cannot but passe
this question, as much condu-
cing to the clearing of those
words: For which the pure affe-
ctions of chastity and some
times abstinence, entering into
the said order &c. Which was one
of the chief reasons why the
Pope did accommodate this rule
to religious persons, many see-

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king to deterre them from it by
allegding that the rule was not
fit for a religious life; as also not-
withstanding the Popes labour
and industrie, some not vnder-
standing or not conceiuing the
difference of the rule and pro-
fessions even at this time haue
done; which gaue also an occa-
sion to these my poore labours,
as well to vindicate the manifest
wrong they doe to this holy and
religious order; as also to take
away all occasions whereby any
one may be auerted from so pious
and laudable an institution,
wherein I hope all shall find full
satisfaction in the explication of
the rule. It rests only in this place
to inquire, whether any one may
lawfully dissent another from any
religious order. Which I will doe
as briefly as I can, referring the
King 3 more

more curious to those that haue more amply treated of this subject.

This diuerſion may be done either directly, as when one of purpose or of set malice doth hinder any one from entring into religion; or indirectly, as when they doe it vpon some pretence or excuse, which to them may seeme reasonable or to some greater good.

It is the common opinion of all diuines, that whosoever shall hinder any one from comming to religiō, by force, fraude, deceit, or feare, cannot be excused from mortall sinne, but is bound to declare the said fraude, or deceit, and to take away that force and feare. Which made S. Hierom in his Epistle to Heliod. to say, *Retrahere aliquem a religione, nihil est*

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abus, *quam Christum in pectore ali-*
cuius occidere, Christo se opponere,
spargere & dissipare qua Christum
collegit; To withdraw or draw
backe any one from religion is
nothing else but to kill Christ in
anothers breast, to oppose them-
selues against Christ, to scatter
and dissipate what Christ hath
gathered together. And in his
tenth epistle *ad Furiam*, he calles
such *venenata animalia* poysoned
beasts. Whence the holy councill
of Trent, *sess. 23. c. 18. de Regul. de-*
clares the to be excommunicated,
that force any virgin or woman
to take the habit of religion, as
also all those that giue counsell,
aide, or fauour thereto, and in
like manner excommunicates
those that without iust cause
shall hinder the holy will of vir-
gins, and other women from re-
ceiuing

ceiving, that velle be making
 vices of religion. The third
 Toleraunce counsell hath the same
 in expresse termes, whence it be-
 hooves parents to be carefull, and
 to take heed least they force on
 any way hinder their children in
 matter of religion. S. *Augustine*
Ep. 48. Will haue his affection to
 be killed in the mother, *scilicet in*
maternum pectus, least she perish for
 quer. And S. *Bernard* *Ep. 104.* saith,
Mater tuam vult contrahere
ex per hoc in fugi ipse saluam, speak-
 ing to one whose mother de-
 tained her from religion, thy moth-
 ers desire, saith he, is contrary to
 thy saluation, and by this also to
 her owne saluation. And *ep. 131.*
 he calles such parents, that will
 hinder their children from reli-
 gion *Dinos, feras, crudeles, vipers*
venes, sed perceptoras, matres haru-
cenas, not parents but killers, be-

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cause they hinder their children
least they should serue God, fly
from the fire that is at their
backes, shunne the theenes that
would wound them, get into a
safe haven out of the tempests of
this world, and be made capable
of the celestiall good things
which are offered vnto them.

Others there bee who indirect-
ly propounding such things as may
glue occasion of their hinderāces,
with Iudas cry out, *Vt quid perdi-
tio hac?* These might stay in the
world and helpe others, the wise
instruct the simple, the rich assist
the poore, the married might ge-
nerate children to serue the com-
monweale. *Vt quid perditio hac?*
Why should such goe to reli-
gion whose life is so necessary to
many? But in so sayeing they doe
not consider what vpon those
words

words followes. *Quid molesti estis huic mulieri?* answered our lord, why doe you molest this woman, for she hath wrought vpon me a good worke? Why doe you reprehend her? why doe you hinder her, hath she not done a good pious, laudable, and Christian act, so much commended by our Saviour? If so, as none can deny, with what conscience can any one withdraw her or any such as shee is, from it. Specially when as there can be no better worke, no greater charitie than for a man or woman to giue and consecrate himselfe wholly to God. How then can any vnder whatsoeuer cloake or pretence withdraw deuout soules from the true way of sanctitie and perfection such as religion is. If they persuade them to an oblation of
their

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their goods or corporall meanes,
that is but a very meane sacri-
fice, being compared with the
entire consecration of them-
selues and all they haue to God
which is a perfect holocaust. A
gaine what other such pretend,
that thing they desire in substance
is nothing else, but to haue them
remaine in the world; for they
are not certaine of their chari-
tie, of their health, prosperities,
wealth, riches, wisdom, in a mo-
ment all may be lost: but the
way of religion is certaine, se-
cure, and permannent, no way to
be lost. The world, saith S. Iohn,
1. epist. 2. 2. passeth, and the concu-
piscence thereof, but he that doth
the will of God abideth for ever.
Neither need their friends feare
or be anxious for their losse, for
such is the goodnesse of God, that
he will amply supply that assi-
stence

stence which could bee expected
 from them, especially being mo-
 ned thereto by the prayers of those
 deuout persons who for his love
 haue forsaken their dearest friends
 and kinsfolke. And who is or
 can be ignorant of the manifold
 miseries, and dangers of this
 world; which, as the foresaid S.
 Iohn. saith in the same place, hath
 nothing in it but *concupiscentiam*
carnis, concupiscentiam oculorum, &
superbiam uitae, concupiscence of
 the flesh, and concupiscence of
 the eyes, and pride of life; a-
 mongst all which the danger is
 eminent & securitie very doubt-
 full, as continuall experience doth
 more than sufficiently manifest;
 whereas religion tends to the
 contrarie and brings securely to
 the haue of saluation.

Others there be, who of their
 owne

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owne accord, or by the persua-
sion of others notwithstanding
the good desires they haue to
follow Christ in a religious life
doe delay and prolong the time
with a *Domine permitte me primum*
ire, & sepelire patrem meum. mat. 8.
lord permit me first to goe and
bury my father: taking for a pre-
sence of their stay the loue
reuerence and duty which they
owe to their parents. But these
will not take heede to what im-
mediatly comes after, *Iesus autem*
ait illi, sequare me, & dimitte mor-
tuos sepelire mortuos, the spirit of
truth, who can teach all perfe-
ction, saith follow me, and let
the dead bury the dead. Whereby
we are giuen to vnderstand that
spirituall workes of mercy are
to be preferred before corporall,
and that the following of Christ,
is

is farre more excellent than the
duty or respect we owe to our
parents; for God hath more right
to vs than our parents haue. True
it is, we are commanded to
honour our Father and mother:
but first and with much more
reason, we must honour God, we
must loue our Parents, but aboue
all God. Well said that holy
woman 2. Mac. 7. I know not how
you appeared in my wombe, for nei-
ther did I giue you spirit, nor soule,
nor life, and the members of euery
one I my selfe framed not; but the
creatour. O that all parents would
haue this consideration? for if the
creatour did giue spirit, life, and
soule to their children, can they
thinke much to giue them or to
permit them to giue themselues
to God. And herein I haue mar-
ked a strange deceit of the ene-
mic,

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mle, for I have knowne and
heard of many, that vpon such
like pretenses haue said away
from entring into religion, they
haue bene very well contented
to waile into farre countries, or
to serue in the court, or some
such like place, where perhaps
they shall neuer see their parents,
much lesse haue occasion to helpe
them, and most commonly are to
them a great burden, vexation,
and trouble, yea sometimes to
their vtter vndoing, yet all is
thought well on both sides if they
enter not into religion. Can there
be any greater absurditie, than
that vpon these acty and vne
grounded pretenses of helping or
comforting their parents and
friends, they should withstand the
vocation that God hath giuen
them, and yet in short time
with,

withdraw themselves from their
parents, sometimes also with
their consent, to range them-
selves vnder some warlike stan-
dards, where they may enjoy one
another scarce, or, vntill a little
bullet dissolve all, and conclude
perhaps with a dismall end. And
indeed where soever they goe,
death may suddainely meet with
them, and then the dead parent
dead to God may bury his dead
sonne or daughter, which might
haue happely dyed to the world,
and alwayes haue liued to Christ
Iesus.

Some others there be who are
doubtfull of their abilities and
strength, saying with Saul, Non
ualet resistere Philistin isti, nec
pugnare aduersus eum, quia puer es.
Reg. 17. thou art not able to
resist this Philistian, nor to fight
against

134 *A declaration of the third*
against him, because thou art a
child. You cannot perseuer in
such austeritie, your delicate and
tender complexion and constitu-
tion cannot vndergoe such mor-
tifications, fastings, disciplines,
and such like; but these doe not
ponder, that if they with Da-
uid goe on in the name of our
lord, they neede not feare the vi-
ctorie, and that he who giueth
the vocation, will also grant per-
seuerance, both vocation and per-
seuerance being the gift of God.
And certaine it is that where
there is a good vocation, there
seldome or neuer can be wanting
a happy perseuerance, especially
where there be so many meanes
to conserue it. For in religion
they are animated by the good
examples of others, defended by
many holy prayers which are
dayly

dayly offered for them, and strengthened by abundance of grace which God doth ordinarily communicate to those that live in a religious communitie. I doe not say but that some may fall, but howsoever it is rare, and that very great malice, which God doth most commonly punish with severity, and some publicke punishment for the abbetterment of others. As for what they pretend of weaknesse, or of tender complexion, besides that as God giues the vocation, so also he giues strength to performe it; let them take any religious communitie, and they shall find some that haue beene as weake and tender if not more than they: yea continuall experience teacheth vs, that those who haue beene most tenderly bred vp, are many times
such

246 *A declaration of the third*
such as desire and practise most
austeritie. And indeed who more
ready to fast, more prompt on
all occasions, than those who
are of more noble birth, and con-
sequently of a more delicate
education. It is admirable to see
how humbly, with what sub-
missive obedience, and with how
great austeritie and mortification
kings and queenes, princes and
nobles of all sorts haue com-
ported themselves in religion to
the confusion of those who haue
beene of a lower ranke by birth,
though equall in religion, all
setting their hands to the same
plough. To this we may adde, that
none are in better health, or of
longer life than religious persons,
who no way confide on their
proper force and strength, but on
the goodnesse and grace of God,
doubt
knoweing

knoweing full well that it is not humane force which must prevaile, but Gods particular helps and assistance. And we all see the strong and well able bodyes to faile and die as soone as the weak.

Without all doubt, there may be many iust reasons to desist from a course of religion begun, for many times God doth permit his servants to be afflicted with such infirmities, sicknesses or weaknesse, for their greater benefit, that they are not able to go forward. And then so farre is it from being a disparagement to them either to leave or not enter into religion (supposing it be not out of lightnesse of mind or inconstancy) that as they have merited much before God in their pious desires, so they have mani-

238 *A declaration of the third*
manifested their loue to God
being ready to doe more if they
could. In which case their desire
of being religious, will not be
without the merit and reward of
religion, as the desire of mar-
tyrdome wants not in some part
the crowne thereof. Nothing
more frequent and ordinary than
to see very many good soules
strongly possessed with a vehе-
ment desire of martyrdome, to
haue beene by the diuine prou-
idence hindred of the same; and
euery day many doe attempt
with a full resolute minde that
which God in his wisdom o-
therwise disposes. No man will
condemne a souldier that valou-
rously enters into the field al-
though by accident or want of
prouision he be forced to retire.
Neither can any one blame such

ver-

vertuous soules who leaue religion not through inconstancy, or want of deuotion, or desire to perseuer, but because it is Gods will to dispose otherwise of them.

Finally to conclude this chapter, omitting many other like meanes that some doe vse to deterre others from religion, as generally included in those before mentioned. Some there be, who out of a great zeale to the good of soules, not well considering and pondering the state and vocation of each one, doe seeke to draw others to some more perfect state or religious course; which thing in it selfe is good and pious, as *S. Thomas* well prooues, yet great charitie, prudence, and discretion are to be had therein; charitie, that it be not for humane
maine

246 *A declaration of the bird*
maine respects or ends, but pu-
rely for God; otherwise they
shall find by experience, it will
come to nought, and thereby
disedifie those who see and heare
it, giuing occasion of iarres and
quarrells with others which can
never be avoided when they
seeke any thing but Gods glory
and honour; Prudence and dis-
cretion, least they should seeme
to contradict the spirit that calles
them to some other state more
proper and conuenient for them.
Si sic enim volo manere, quid ad rem
If God will haue them to re-
maine so, what is that to any
other; in stead of doing them
good, they may easily doe them
harme, and which is more, the
places whereto they come are
seldome the better for hauing
them, they themselves also many
times

times not being contented there-
with, which causes them to lead
a languishing life. God disposes
his gifts as he pleases, what is man
that he should resist his worker:
he knows best to dispose of each
spirit, and conformably to give his
holy vocation. And because we
have fallen on this subject, it will
not be amisse to speake a word
or two concerning these voca-
tions, which I will briefly doe
referring the more curious rea-
der to such authors who have
more amply treated of this sub-
ject.

And now we will briefly
touch upon the most convenient
for him.

As for the first, the angelical.

From 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And as for the second, the evangelical.

From 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And as for the third, the monastic.

From 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

THE 23. CHAPTER

briefly discoursing of vocations,
how one may assure himselfe
of them.

Three things occurre to
be examined, to wit, whether
it be expedient to enter into re-
ligion, secondly whether it
be expedient for this or that particu-
lar person to enter into religion
thirdly how one may know
what religion is most convenient
for him.

As for the first, the angelical
Doctor 2. 2. q. 189. ar. 10. de-
clareth it to be certaine and as-
serteth

matter of faith, that the entry into religion is very good and pious, & those who doubt hereof doe in as much as lies in their power, derogate from Christs authoritie who gave this counsell, whose words and actions tended to nothing more, than to perswade vs pouerty, chastitie, abnegation of the will, & such like things, which religion requires. Whence it acknowledgeth no other founder, no other beginner but Christ, whom his Apostles imitating haue communicated the selfe same manner of life to succeeding ages. So that it were great presumption or want of faith to make such a doubt, whereas the holy scripture and whole torrent of the Fathers and Doctors of the Church doe so highly esteeme of such a state;

244 *A declaration of the bird*
calling it the better part of this
mortall life, the greatest and
easiest way to be saved, an
assembly of Angels, and royall
seat of Gods children.

In this garden planted by God
we are freed from the weeds of
many evils, and replenished with
all good flowers of vertues, to
enjoy a continuall peace of spirit,
and a most perfect vnion of the
will to God. Here deuout soules
receiue the diuine influences of
celestiall delights, a perpetuall
banquet of spirituall consolations.
Who list to haue more of this
subiect, let him read *Hieronymus*
Platus of the happynesse of a re-
ligious state, and there he shall
vnderstand that a Religious life,
is, without all exception, in it
selfe, most happy and perfect.
And consequently it were to

im-

Rule of S. Francis.

impugne truth in selfe to deny
this. I make no doubt if the rea-
ders well consider his words and
reasons, they will cry out with
the queene of Saba, *Blessed are
thy men, and blessed are thy servants
which stand before thee alwayes, and
heare thy wisdom, blessed are all
that in thee enjoy so great good.*

As for the second point, it is
most certaine that as there be
diuerse mansions in heauen, so
there are diuerse wayes to goe to
them, and diuerse Spirits to goe
by those diuerse wayes. And all
are not capable of all wayes,
whence our saviour saith Mat. 19.
Qui potest capere capiat, he that
can take let him take, insinuating
vnto vs that it is a hard thing to
doe it, and not for euery one to
doe. Wherefore he doth not com-
mand it but inuite vs vnto it by

546 *A declaration of the third*
word and example, for he knew
that all could not doe this, some
being hindred by sicknesse, others
by other occasions, as those that
haue parents in extreame neces-
sitie, husband, wife, and such like,
generally those that by the law
of God are obliged to the con-
trary. But setting aside these im-
pediments it is most certaine that
a religious state is good for all
and euery one, our Saniour spea-
king generally to all, *Si vis per-
fectus esse, uade, & vende &c.* If
thou wilt be perfect, goe sell the
things that thou hast, and giue to
the poore, and thou shalt haue
treasure in heauen, and come
follow me. Which made S. Hiero-
me to say, Wilt thou be perfect,
and stand in the highest top of
dignitie? doe as the Apostles haue
done, sell those things thou hast

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and

and giue to the poore, and follow
our Sauiour, and with naked
vertue follow the naked Crosse.
What shall I multiply many
words in a thing so cleare, when
it is manifest that what soeuer
Christ hath preached, is in it selfe
pious, and good, euen to thee, if
thou hast no impediment, and that
God shall call thee.

In the third point great cir-
cumspetion and care is to be
had; as well in corresponding to
Gods holy vocation, as in making
choise of what state is most con-
uenient; yet generally speaking,
that is most conuenient and a-
greeable to any ones condition,
which God inspires; for in this,
there can be no errour or deceit,
the difficultie only remaines to
know when such a vocation is
from God, which requires a
L 4 longer

248 *A declaration of the third*
longer treatise than our present
subiect will permit; wherefore I
briefly touch the principall.

The Angel of the schooles *S.*
Thomas teacheth vs, that voca-
tions are two fold, one exterior,
which is by preaching, good
persuasion, good example, tribu-
lation, or affliction, yet not so,
but that it is accompanied with
the interiour motions of the holy
ghost; for, as *S. Paul* saith, *Cor. 3.*
Neither he that planteth is any
thing, nor he that watereth, but he
that giveth increase, God. Who
alone breatheth those inspira-
tions of the supernaturall life in
their soules. The other is purely
interiour by God himselfe, who
doth illuminate and inflame their
minds, but severally, for to some
he inspireth this holy vocation by

angelicall doctrine, to others by
the inward light of the holy

a powerfull operation of the will,
which violently possesses the
soule making them to approach,
as. S. Paule Saith, Heb. 10. *with a
pure heart in fullnesse of faith,* no
way doubting of Gods benefit
herein, such was the vocation
of. S. Paule, and generally of all
the Apostles. To others God giues
the same grace, but after a more
obscure manner, the sound is
heard but they know not well
from whence it comes, such was
that of Samuell, who did heare
Gods call, but did not vnderstand
it. So there be many whom God
calles interiorly, but they feeling
it cannot tell what to doe in it.
Lastly there be some that haue
vocations from God, but God
doth vse some visible meanes to
bring

150 *A declaration of the third*
bring them to it, such was the calling of *Heliseus* the prophet and that of the Eunuch. In all which there is required a docile heart and obedient mind to answer to such a calling, not following our owne conceits, but to say with *S. Paule*, *Domine quid me vis facere?* *Act. 9.* Lord what wilt thou haue me to doe; or with *Samuel*, *Loquere Domine, quia audi seruus tuus*, *Reg. 3.* Speake lord, for thy seruant heareth; or with the *Psalmist*, *Paratum cor meum Deus, paratum cor meum*, my hart is prepared o God, my heart is prepared. O lord instruct me the way of thy iustifications, and I shall be exercised in thy marvellous workes. Conduct me o God in the path of thy commands. And these may be confident that God will direct them:
but

Rule of S. Francis. 117
but with all it is very necessarie
that they haue recourse to some
vertuous and spirituall man, that
may direct them; for although
God be the author of all good,
yet he will haue vs to walke the
way of humilitie, and to submit
our selues to others. So *Saul* was
sent to *Ananias*, *Samuel* was in-
structed by *Helie*, the Eunuch by
S. Philip, *Eliseus* by *Elias*, *S. Au-*
gustine by *S. Ambrose*; with many
such like. So that in this affaire of
so great importance it is good to
follow counsell.

If they thinke good, before
they aske this counsell, and that
of some learned, religious and
vertuous person, they may first
retire themselves a little from
company, and from their ordi-
nary employments, thereby the
better to consider what they are
to

252 *A declaration of the third,*
to doe, and what motion or in-
spiration that is which they feel
in themselves.

Secondly it shalbe very much
expedient to goe to Confession
and Communion, thereby to ob-
taine strength and force to ac-
complish Gods holy will and
grace, to discern and iudge what
is best to be done.

Thirdly it is good with seruour
to offer vp a holocaust of prayer,
with humilitie opening their
hearts, to obey and performe the
will of God in all things, not
seeking their owne pleasure or
content, but what shall please
the diuine maiestie, and with this
indifferency so to carry them-
selues that they be truly resi-
gned.

Having done this they may
take counsell, as aboue said, com-
mending

mending this affaire to their good Angels, who are given them principally for their direction, and then let them make no doubt of their vocation, for God will neuer be wanting to such pious desires, but according to his promise will hearken to such as come vnto him in true humilitie.

Neither is it conuenient that they should expect any reuelation or signe from heaven, whereby they might be made certaine of their vocation; for it would be great temeritie, presumption, and folly to expect such extraordinary effects, when God himselfe hath manifested his will in so ample manner, that none can doubt of it, if their owne intentions be conformable: he inuities, exhorts, and drawes all
vnto

254 *A declaration of the third*
vnto such a vocation by word
and example, he hath taught it, if
there be any fault, it is on our
side. Wherefore it behooueth
them to looke first to themselves,
and consider with what inten-
tion they leaue the world, whe-
ther they doe it purely for God,
and that they haue a resolution
to obserue whatsoeuer religion
prescribes, and because in these
and such like our owne inclina-
tions many times deceiue vs, it
shall be necessary to stand to the
iudgement and counsell of some
spirituall person who hath ex-
perience in such things.

When they haue done all this,
let the constantly adhere to that
inclination which they find in
their soules, whether it be vnto
this order or that order, this state
or that state, deeming that
which

Which God hath inspired them
with all to be 'most conuenient
and agreeable to their disposition.
And when once they haue made
choyse of any state, without all
wauering or doubt let them per-
seuer therein, without any fur-
ther deliberation, but assure them-
selves that such is the state whe-
rein God would be serued by
them, and let them be confident
that his infinite goodnesse will
giue them whatsoeuer shall be
needfull for the performance of
such a vocation. Wherein not-
withstanding they may chance
to find some difficulties and temp-
tations to withdraw them from
so good resolutions, yet they
ought manfully to persist and
patiently support all for Gods
loue, which will sweeten all and
make

256 *A declaration of the third*
makethis seeming yoke to be
most easy and pleasing.

Conclusion.

Hitherto I haue laboured to
explicate the preface of
Pope *Leo* which he set before
this rule with intention to satisfie
what difficulties might occurre
therein, and to lay a foundation
to what I am to lay in the next
part, wherein I will briefly handle
each point of the rule, fol-
lowing the chapters and points
thereof, which in this preface I
could not so well doe. Yet in the
beginning of the second part, I
will set downe the preface of the
Pope, directing the reader to those
places in this first part which doe
explicate and declare each point
therof; if not so well as the cu-
rious

rious reader may expect, yet sufficiently to giue him a touch of all things that concerne it, and as much as I thought good for this present subiect, especially sith I haue alwayes studied breuitie. If this be well accepted, I shall the more willingly goe forward with the other.

The End of the first part.

...may expect, yet
...to give him a much of all
...things that concern is, and as
...much as I can give good for this
...renewed, especially for I
...the dayes of his being
...his be well, I shall be
...there, I might go forward with
...the other.

The End of the first part.

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M O D U S
VESTIENDI SO-
rores Religiosas Ter-
tiae Regulæ Ordinis
D. Francisci.

PRelatus Indutus Amictus, Al-
bu, & Stola, cū Diacono & Sub-
diacono vadit ad ostium Templi aut
Conuentus, ubi sponsam aduenien-
tem & in limine genua flectentem as-
pergit aqua lustrali tradit aque ei Sto-
la, extremitate in manu sinistra, sic
eam deducit ad locum ante altare pre-
paratum & statim inchoatur Missa,
cantato Evangelio, Sacerdos deposita
Casula petit a sponsa quid velis & Es-
sacta petitione, absolutaque concio-

160 *Modus vestimenti.*

ne tandem interrogat super conditionibus sequentibus.

1. An sit fidelis & Catholica?
2. An de nullo errore suspecta?
3. An matrimonio non ligata?
4. An corpore & mente sana?
5. An legitime nata?
6. An animo prompta?
7. An debitis expedita?
8. An nulla vulgari infamia maculata?
9. An excommunicationis vinculo non ligata?

Ista interrogationes fiunt prius vel ipso vestitionis die, secreto (propter seculares ad vestitionem advenientes) coram Matre, & Discreto Conventus, & non in templo: vel quod die Superiori placuerit.

His peractis & conditionibus inspectis, incipit Prelatus Litanias & prosequitur, Ministris respondentibus hoc modo.

Kyrie

Kyrie eleison. Christe eleison.
Kyrie eleison. Christo audi
nos. Christe exaudi nos.
Pater de celis Deus, Misere re no.
Fili Redemptor mundi Deus,
Misere re nobis.
Spiritus Sancte Deus, Misere re.
Sancta Trinitas vnus Deus, Mis.
Sancta Maria, ora pro nobis
Omnes Sancti beatorum Spiri-
tuum ordines, Orate pro nobis.
Omnes Sancti Patriarche & Pro-
phete, orate pro nobis.
Omnes Sancti Apostoli & Evan-
geliste, orate.
Omnes Sancti Martyres, orate.
Omnes Sancti Confessores, orate.
Omnes Sancte Virgines & Vi-
duz, orate.
Omnes Sancti & sancte Dei, In-
tercedite pro nobis.
Propitius esto, Parce nobis Dñe.
Ab omni immunditia mentis &
corporis, Libera nos Domine.
Ab

262 *Modus orandi.*

Ab omni peccato, & libera
A damnatione perpetua; Libera
Per Myſterium ſanctæ Incarna-
tionis, Paſſionis, Reſurrectio-
nis, & Aſcenſionis tuæ, libera
Peccatores, te rogamus modico.
Vt pacem & concordiam tranquillitatem
nobis dones, & cetera. Te rogamus.
Vt hanc ſervulam tuam & cetera
ſervulas tuas] in vera cultiva-
te & puritate conſervare di-
gneris, & cetera rogamus modico.
Vt ei vel [eis] virtutem veram hu-
militatis & obedientie con-
cedere digneris, te rogamus.
Vt eam vel [eas] in tuo ſancto ſer-
vicio uſque in finem perſeverare
facias, & cetera. Te rogamus.
Vt ei vel [eis] augmentum Fidei
ſpei & Charitatis donare di-
gneris, & cetera. Te rogamus.
Vt omnibus fidelibus defunctis
& requiem eternam donare di-
gneris, & cetera. Te rogamus.

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... te rogamus.

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Oremus.

Domine Iesu Christe quies
 via sine qua nemo venit ad
 Patrem, quesumus benignissi-
 mam clementiam tuam, ut hanc
 famulam tuam, vel [hanc famulam
 tuam] periter discipline Regulari
 deducas, qui etiam peccatores vo-
 care dignatus es, dicens: venite ad
 me omnes qui laboratis & onerati
 estis, & ego reficiam vos: perstat
 hęc vox invitationis tuę ita in eis
 vel [eis] convalescat, quatenus
 peccatorum onera deponens, vel
 [deponentes] & quam dulcis
 gustans vel [gustantes] tuę refi-
 cione sustentari mereatur vel
 [mereantur.] Qui etiam de omnibus
 quibus attestari dignatus es, dicens
 Oves meę vocem meam audiunt
 & ego cognosco eas, & cognos-
 cunt me meę. Agnosce etiam
 [eas] inter oves tuas, ut ipsa
 [ipsa] te ita agnoscat, vel [agno-
 scant

scant] vt alienum non sequatur,
vel [sequantur] sed te, neque au-
diat vel [audiant] vocem alieno-
rum, sed tuam, qua dicis, qui mi-
hi ministrat me sequatur. Qui vi-
uis & regnas cum Deo Patre. &c.

Benedictio habitus.

ψ. Adiutorium nostrum in no-
mine Domini.

℞. Qui fecit cælum & terram.

ψ. Sit nomen Domini benedi-
ctum.

℞. Ex hoc nunc & vsque in sæ-
culum.

ψ. Dominus vobiscum.

℞. Et cum spiritu tuo.

Oremus.

DEus æternorum bonorum
fidelissime repromissor &
certissime persolutor, qui tegu-
men salutis & indumentum iu-
cunditatis fidelibus tuis promisi-

M

sti:

266 *Modus vestimenti.*

Iti: immensam clementiam tuam
suppliciter exoramus, ut hoc in-
dumentum cordis fidelitatem &
mundi contemptum significans,
sub quo famula tua est informan-
da vel [famulae tuae sunt in-
formanda] in Crucis modum
propositum, propitius benedit-
cas, & beatæ castitatis habitum
quem inspirante te suscipit, et
[suscipiunt] te protegente illi
babe custodiat vel [custodiant.
Et quam vel [quas] vestimentum
venerandæ Passionis tuæ tempo-
raliter induis, beatâ facias immor-
talitate vestiri. Qui vivis & re-
gnas, &c.

Oramus.

Domine Deus bonarum vir-
tutum dator, & omnium
benedictionum infusor, te sup-
pliciter deprecatur, ut hanc ve-
stem, quam famula tua vel [ha-
vestes, quas famulae tuae] pro in-

dic

dicio cognoscendæ Religionis induer *vel* [induent] beneddicere & sanctificare etnâ pietate dignis: quatenus inter religiosas feminas cognoscatur dicata *vel* [cognoscantur dicata] amictu. Per Christum, &c.

Benedictio Cinguli.

Oramus.

DEus, qui vt feruum solutes, filium tuum funibus ligari voluisti, beneddic quæsumus cingulum istud *vel* [cingula ista] & præsta vt hæc famula tua *vel* [hæc famulæ tuæ] quæ eo *vel* [eis] velut ligamine penitentiali cingetur, *vel* [cingentur] vinculorum eiusdem Filij tui Domini nostri Iesu Christi memor existat, *vel* [memores existant] & in ordine quem assumit *vel* [assumunt] salubriter perseverans *vel*
M 2 [perse-

[perseuerantes] tuis cum effectu
semper obsequijs se obligatam es-
se cognoscat *vel* [obligatas esse co-
gnoscant.] Per eundem Dominū.

*Hic aspergit Sponsā & vestes aqua
benedicta, quæ interim exuitur ve-
stibus secularibus & dicit Sacerdos.*

Exuat te Dominus veterem ho-
minem cum actibus suis. *℞. Amen*
*Et dum eam induit habitū Religio-
nis dicit. Induat te Dominus
nouum hominem qui secundum
Deum creatus est in Iustitia &
sanctitate veritatis. ℞. Amen.*

*Deinde præscinduntur Capilli: qu-
bus amputatis dicitur.*

*Dominus vobiscum. ℞. Et cum
spiritu tuo.*

Oremus.

Adesto Domine supplicatio-
nibus nostris & hanc fa-
mulam *vel* [has famulas] bene-
dicere digneris, cui *vel* (quibus
in nomine tuo habitū Religionis

imposuimus, vt te largiente & deuota *vel* (deuotæ) in ordine persistere, & vitam percipere mereatur *vel* (mereantur) æternam. Per Christum Dominum nostrum. *ꝛ.* Amen.

Oremus.

DEus pacis, Deus Clemens, cui bona cuncta placent, si ne quo nihil sanctum inchoatur, nihil bonum perficitur, adsint nostræ humilitatis precibus aures tuæ pietatis, & hanc famulam tuam cui *vel* (has famulas tuas quibus) in tuo sancto nomine sacræ Religionis habitum imposuimus à mundi impedimento, & à secularibus desiderijs defende, ac concede propitius, vt in hoc sancto proposito deuota persistat *vel* (deuotæ persistent) remissioneque peccatorum percepta ad Electorum tuorum consortium peruenire mereatur. *vel*

(mereantur.) Per Dominum nostrum, &c.

Redit Sponsa ad locum. Hic solemniter cantatur.

Veni Creator Spiritus usque ad finem.

Ÿ. Emitte Spiritum tuum & creabuntur.

R. Et renouabis faciem terræ.

Ÿ. Dignare me laudare te virgo sacrata.

R. Da mihi virtutem, &c.

Ÿ. Ora pro nobis Beate Pater Franciscus.

R. Vt digni efficiamur, &c.

Oremus.

DEus qui corda fidelium S. Spiritus illustratione docuisti, da nobis in eodem Spiritu recte sapere, & de eius semper consolatione gaudere.

Concede nos famulos tuos qualesumus Domine Deus perpetua mentis & corporis sanitati

tate gaudere, & gloriosa beata
Mariæ semper virginis interces-
sione à præsentis liberari tristitia
& æterna perfrui læticia.

DEus qui Ecclesiam tuam B.
Francisci meritis fortis no-
væ proles amplificas: tribue nobis
ex eius imitatione terrena despi-
cere, & cælestium donorum sem-
per participatione gaudere. Per
Christum Dominum nostrum.

Sacerdos resumpta Casula prose-
quitur Missam, finito Offertorio, an-
te lotionem manuum, venit Sponsa
& facit oblationem, & subsequun-
tur eam parentes & amici.

Item communicat Sponsa post
sumptionem Sanguinis. Finita Mis-
sa Sacerdos aspergit eam aquâ lu-
strali & traditis ei in manu dextra
Cruce, & in sinistra Cereis ac-
censis, præcedentibus Ministris, du-
cit eam ad locum, ubi aliæ Sorores
stant eam expectantes, quam (dum

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aduenerit) in osculo Charitatis recipiunt, & deinde ad Chorum illam deducunt, Ministris cum Sacerdote, interim ad Templum reuertentibus, ubi se exiunt. Sorores uero cantabunt Te Deum laudamus, & dum cantatur omnes amplexetur ducente illam nouitiarum Magistra,



MODVS ADMITTENDI Sorores Tertij Ordinis S. Francisci ad Professionem.

In primis inchoatur Missa & cantato Euangelio, interrogatur Sponsa ante Cancellos quid petat? ipsa respondet, & fit breuis Concio, & postea dicuntur Eitania. pag. 261. post uersus dicitur sequens Oratio.

Ore-

Oremus.

DEus qui per coeternum tibi filium cuncta creasti, qui que mundum peccatis inueteratum per mysterium sanctæ Incarnationis renouare dignatus es; te suppliciter exoramus, vt eiusdem Domini nostri Iesu Christi gratia, super hanc famulam tuam *vel* (has famulas tuas) abrenuntiationem sæculi profiteri cupientem *vel* (cupientes) clementer respicere digneris, per quam Spiritu mentis suæ renouata *vel* (renouata) veterem hominem cum suis actibus exuat *vel* (exuant,) & novum qui secundum Deum creatus est induere mereatur. *vel* (mereantur.) Per eundem Christum, &c.

M s **Bene**

Benedictio veli.

1. Adiutorium nostrum in nomine Domini.

2. Qui fecit calum & terram.

3. Sit nomen Domini benedictum.

4. Ex hoc nunc & usque in seculum.

5. Dominus vobiscum.

6. Et cum spiritu tuo.

Oremus.

Suppliciter te Domine deprecamur, ut super hanc vestem capiti Ancillæ tuæ imponendam benedictio tua copiosa descēdat, ut sic hæc vestis Ancillæ tuæ benedicta & sanctificata. Per Christum, &c.

Si sint plures.

Suppliciter te Domine deprecamur, ut super has vestes capitibus Ancillarum tuarum imponendas

nendas bene ꝛ dictio tua copiosa
descendat, vt sint hæ vestes An-
cillarum tuarum bene ꝛ dictæ &
sancti ꝛ ficatæ. Per Christum, &c.

Oremus.

CAput fidelium omniũ Deus,
& totius corporis Saluator
Ecclesiæ, hoc operimentum vela-
minis quod famula tua *vel* (fa-
mula tuæ) pro tuo tuæque castis-
simæ genitricis semper virginis a-
more suo capiti est impositura *vel*
(suis capitibus sunt imposituræ)
dextera tua sancti ꝛ fica; vt hoc
quod per illud datur intelligi (tua
pietate) corpore pariter & animo
incontaminata semper custodiat,
vel (incontaminatæ semper cu-
stodiant) vt quando ad Sancto-
rum remunerationem perpetuam
cum prudentibus virginibus et-
iam ipsa præparata aduenerit, *vel*
(ipsæ præparatæ aduenerint,) te
perducente, ad supernæ felicitatis

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nuptias introire mereatur. vel
(mereantur.) Qui viuis & re-
gnas, &c.

Benedictio Annuli.

Oremus.

BEne † dic Domine Annulum
istum famulae tuae, vel (An-
nulos istos famularum tuarum) ut
filio tuo vnigenito desponsari va-
leat vel (valeant) in puritate &
charitate, & cum eodem in Spiri-
tu sancto vinculo indissolubili v-
niri.

*Tunc aspergit velum, Annulum
& Sponsam, vel Vela, Annulos &
Sponsas aqua benedicta. Deinde Sa-
cerdos imponit ei vel eis velum di-
cens.*

ACcipe virgo Sponsa Chri-
sti velum sacrum, quod fe-
ras ante tribunal Iudicis, cui fle-
ctitur omne genu celestium &
terre

terrestrium & infernorum, quo
cognoscaris mundum contempnif-
se, & Christo Iesu Sponso virgi-
num veraciter & humiliter toto-
que cordis affectu Sponsam per-
petuam te subdidisse, qui te ab
omni aduersitate defendat, be-
ne ꝑ dicat & ad vitam æternam
perducatur. *℟.* Amen. Si fuerint
plures Sponsæ idem repetitur ad sin-
gulas. Et cantatur Regnum mun-
di, quod à Sponsa inchoatur & à
choro profecquitur, ipsa cantante ver-
sum & Gloria Patri nisi ignoret
cantum, tunc supplet aliqua in cho-
ro eius vices, his finitis dicit Sacer-
dos.

Oremus.

Deus Indulgentiæ Pater, qui
seueritatem tuæ districtio-
nis temperans, indulxisti, ne filius
portet iniquitatem Patris, & qui
mira dispensatione, etiam malis
bene vtens, tuæ dignationis gra-
tiam

tiam per eos frequenter operaris,
 quæsumus clementiam tuam ut
 huic famulæ tuæ *vel* (his famu-
 labus tuis) non obstat, quod
 velum sanctæ Religionis & abren-
 untiationis vanitatum huius sæ-
 culi per nos tantâ & tali re indi-
 gnos suscipiat, *vel* (suscipiant)
 sed ministerium quod per nos ex-
 hibetur exterius, tu interius per
 donum Sancti Spiritus exequaris.
 Per Dominum, &c.

Oremus.

SANCTE Spiritus, qui dignatus
 es te Deum ac Dominum reue-
 lare mortalibus, immensam tuam
 bonitatis clementiam suppliciter
 exoramus, ut sicut ubi vis spiras,
 sic & huic famulæ tuæ *vel* (his fa-
 mulabus tuis) affectum deuotio-
 nis indulgeas, quæ tua sapientia
 est condita *vel* (sunt condita)
 tuâ quoque providentiâ gubernetur,
vel (gubernentur) eamque

vel (easque) iuxta consuetam tibi gratiam unctio tua de omnibus doceat. Et per intercessionem beatissimi Patris nostri Francisci, quem præcipuum huius sanctæ Institutionis legislatorem dedisti, & omnium Sanctorum quos inuocat *vel* (inuocant) fac eam *vel* (eas) à vanitate sæculi veraciter conuerti, & sicut es omnium peccatorum remissio, deprimentes impietatis obligationes in ea *vel* (eis) dissoluere & ad obseruantiam huius sancti propositi fac eam *vel* (eas) certatim feruere; ut in tribulationibus & angustiis, tua indeficienti consolatione valeat *vel* (valeant) respirare, ac sobriè, iustè & piè per veram humilitatem atque Obedientiam in feruida Charitate fundata viuendo, quod te donante inchoauit *vel* (inchoauerunt) felici perseuerantia compleat; *vel* (compleant) quod

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quod ipse præstare digneris, qui
cum Deo Patre sanctoque uni-
genito uiuis & regnas Deus, &c.

*Hic Sponsa clara voce facit Pro-
fessionē in manu Pralati vel Abba-
tissa, qua emissā, Prælatus vel Ab-
batissa dicat. Et ego si hæc obser-
uaueris promitto tibi ex parte Dei
vitam æternam. Deinde datur cur-
questatim Annulus dicendo: Acci-
pe Annulum fidei, dilectionis &
castitatis in nomine Sanctissimæ
Trinitatis, vt desponsata filio Dei,
ipse te vt dilectam Sponsam illæ-
sam semper custodiat: vt omni
sæculi amore contempto nullum
præter ipsum vnquam amatorem
admittas.*

Deinde prosequitur versum.

✠. Confirma hoc Deus quod
operatus es in nobis.

✠. A templo tuo quod est in Ie-
rusalem.

(Antiphona) (Antiphona) (Antiphona)

(Antiphona) (Antiphona) (Antiphona)

tremas

Oremus.

DEus qui famulam tuam *vel* (famulas tuas) à sæculi vanitate conuersam *vel* (conuersas) ad amorem supernæ vocationis accendis, pectori illius *vel* (pectoribus illarum) purificando illo labere, & gratiam per quam in te perseveret, ei *vel* (perseverent, eis) infunde, vt protectionis tuæ munita *vel* (munitæ) præsidij, quod te donante promisit, impleat *vel* (promiserunt, impleant) & suæ Professionis executrix effecta *vel* (executrices effectæ) ad ea quæ perseverantibus in te promittere dignatus es, pertingat. *vel* (pertingant.) Per Christum Dominum nostrum. *R.* Amen.

Oremus.

OMnipotens sēpiterne Deus castorum corporum benignus inhabitator, & incorruptarum inhabitator animarum, qui huma-

humanam substantiam in primis parentibus diabolica fraude vitiatam, ita in verbo, per quod omnia facta sunt, reparas, ut eam non solum ad primæ originis Innocentiam reuoces, sed etiam ad experientiam quorundam bonorum quæ in sæculo nouo habenda sunt perducas, & obstrictos adhuc conditioni mortalium, iam ad similitudinem prouehas Angelorū, respice super hanc famulam tuam, *vel* (has famulas tuas) quæ in manu tua continentia suæ propositum collocans *vel* (collocantes) tibi deuotionem offert. *vel* (offerunt.) Et præsta ut in ea *vel* (eis) sit per donum Spiritus sancti prudens modestia, sapiens benignitas, grauis lenitas, & casta libertas, in charitate ferueat, *vel* (ferueant) & nihil præter te diligat, *vel* (diligant) laudabiliter uiuat, *vel* (uiuant) laudarique non appetat,

petat, *vel* (appetant) te in sanctitate corporis, te in animæ suæ puritate glorificet, *vel* (animarum suarum puritate glorificent) amore te timeat, *vel* (timeant) amore tibi seruiat, *vel* (seruiant) tu ei *vel* (eis) sis gaudium, tu voluntas, tu in mœrore solatium, tu in ambiguitate consilium, in iniuria defensio, in tribulatione patientia, in paupertate abundantia, in ieiunio cibus, in infirmitate medicina, in te habeat *vel* (habeant) omnia quem diligere appetat *vel* (appetant) super omnia, per te quod professa est custodiat, *vel* (professæ sunt custodiant) carnem macerando castiget, *vel* (castigent) & mundum cum suo principe vincat, *vel* (vincant) quatenus virtutum floribus adornata *vel* (adornata) cælestem Sponsum cum oleo præparationis expectet, ac lampade accensa *vel* (expe-

(expectent, ac lampadibus accensis) cum prudentibus virginibus Regalem ianuam introeat *vel* (introeant) & in agni perpetuo comitatu sine fine permaneat. *vel* (permaneant) Per Dominum nostrum Iesum Christum, &c.

Oremus.

DEus qui renuntiantibus saeculo mansiones paras in caelo, dilata huius famulae tuae cor *vel* (harum famularum tuarum corda) caelestibus bonis, ut abiectis mundanis desideriis & pompis in vitae perfectionem te sequi valeat *vel* (valeant) agnum sine macula, utque usque in finem fervidae charitatis compagine teneatur, unanimis *vel* (teneantur, unanimis) continentiae praecepta custodiat, sobria, simplex, & quiesca *vel* (custodiant, sobriae, simplices, & quiesca) gratis sibi datam suae Professionis gratiam fuisse cognos-

cognoscat *vel* (cognoscant) concordet illius *vel* (illarum) vitæ cum nomine, & Professio sentiat in opere. Per Christum Dominum nostrum, &c.

His completis conuertat se Sacerdos ad Sponsam (ceu Sponsas) ei (vel eis) benedicit: dicens:

Bene + dicat te *vel* (vos) conditor cæli & terræ, Deus Pater omnipotens qui te *vel* (vos) eligere dignatus est ad beatæ Matris Iesu Christi Domini nostri consortium, vt integram & immaculatam virginitatem quam professa es *vel* (professa estis) coram Deo & Angelis eius conserues, *vel* (conseruetis) propositum teneas, *vel* (teneatis) castitatem diligas, *vel* (diligatis) patientiam custodias, *vel* (custodiat) vt sic coronam virginitatis percipere merearis. *vel* (mereamini.) Per eundem Christum Dominum

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minum nostrum. *℟.* Amen. Et
statim intonatur Veni Creator Spi-
ritus. Prosequente eboro cum versu-
bus & collectis ut supra in vesti-
tione pag. 270. Et continuatur Mis-
sa, finita Missa cantatur Te Deum
laudamus eo finito versus.

℣. Confirma hoc Deus quod
operatus es in nobis.

℟. A templo tuo quod est in Je-
rusalem.

Oremus.

Actiones nostras quesumus
Domine aspirando præue-
ni, & adiuuando prosequere, ut
cuncta nostra oratio & operatio
à te semper incipiat & per te ce-
pta finiatur. Per Christum Do-
minum nostrum. *℟.* Amen.

F I N I S.

PRæcipimus hanc formam semper observari tam in vestitione quam Professione Sororū nostri Conventus tertiariarum Anglicarum Bruxellensium. Datum in nostro Minorū Conventu Bruxellensi 25. Octobris 1622.

F. ANDREAS A SOTO
Commissarius Generalis.

Being debter aswell to Novices as to Professed, I have thought good to adde some briefe instructions as well for Novices in their course of life, & in temptations: as also for the professed Sisters, who proportionably may apply the same things to themselves.

BREEFE INSTRV.
tions for Novices ta-
ken out of S. Dionise
the Carthusian.

L Et them first consider, with what fervour and diligence they haue forsaken the world, and all things which they had, their Parents, kindred, acquaintance and familiar friends; their native Country, richesse, their deare & friendly company, for to cometo this life of Penance, and die to themselves, and to the world; which could not proceed from any little affection. Let them consider also how bashfully humbly, and earnestly they haue

hane demanded to be received. Moreover how after they were received, they did beginne to cōport themselves modestly, devoutly & orderly in all obedience; wherfore let them alwayes remember of this beginning, and be not weary or draw backe, nor presume, nor be elevated, nor wax cold, nor become more bold, or negligent, but encrease, continue and perseuer fruitfully, and holyly euen to the end, in so happy a beginning. To this end in a figure it was commanded to the children of Israel, after they were gone forth out of Egypt *Exod 13. Remember this day in the which our Lord brought you out of Egypt, from the Iron founace, & servitude of clay and bricke.* So let them not cease to remember how graciously and powerfully the holy Ghost hath delivered
N them

them out of the wicked world, from the bonds of carnalitie, from the yoke of the diuell, from the most hard and most vile servitude of sinne, yea from the paines of hell, which they had merited, and wherein they had fallen, if God by his assistance, had not withdrawn them. Wherefore one of the Fathers answered to one, who asked him how he should comport himselfe: Consider what thou hast bene the first day when thou didst depart from the world, and when thou wast received into the Cloister, and remaine the same alwayes. Let them consider how filthy a thing it is in a Cloister to become tepide and sloathfull, to be deceived & vanquished by the enemy: whence it is said in the Apocalypse cap. 2. I haue against thee, because thou hast left thy first charitie. And cap. 3. because

tion are like warme I will begin to
 vomit thee, out of my mouth. And
 the vessel of Election hath said.
 Heb. 10. If we sinne willingly, after
 the knowledge of the truth received,
 now there is not left an host for sin-
 nes.

2. Let them be alwayes on
 their guard, least they be besie-
 ged by the enemies. Ye let them
 endeavour alwayes to be armed,
 & prepared to the conflict against
 all tentations, being alwayes feare
 full, according to what shall be
 said hereafter, which is also the
 counsell of S. Peter. Be sober and
 watch, because your adversarie the
 diuell, as a roaring lion, goeth about
 seeking whom he may devour.

3. Let them keepe themselves
 from all rash iudgements, and
 contempt of any one, as also take
 heede that by the examples of
 those who comport themselves

negligently, they be not deceived, and so become sloathfull: but let them seeke the discourse and conversation of those, who may more edifie them, and then endeavour to ioyne themselves to their company: in the meane time let them not be so bold, as to iudge of others, but leave them to their iudges.

4. Let them take heede, that they be not deceived by some appearance of good; for the most malignant enemy, seeing that he cannot en trappe the fervent spirits by any evident euill; doth endeavour to deceiue them, by things which appeare good, and are not so: wherefore let them discover themselves, their suggestions, & secret tentations of their hearts, to men that are capable to discern them, as shalbe said hereafter.

5. Let them take heed, that
their

their observance be reasonable, & discreet, and not presently breake themselves by watchings, abstinences, and other such like exercises: that they cannot continue the way of their religious Pilgrimage.

6. Let them consider that the cause which they haue in hand with God, is vnspeakably great, and weigh profoundly, that in short time they shalbe iudged by him. For it is altogether necessa-
rie, that during the time of this short and uncertaine present life, they should acquire meritoriously the eternall beatitude, or incurre infernall damnation; so that if they duely consider and weigh this, they will patiently and willingly remaine in the Cloistre, & in their cell, although they should be vp to the necke in vermine.

Lastly for to maintaine, defend

& profite themselves as it is convenient: let them not cease to invoke God, and let them not faile to loue, honour, and supplicate the Blessed Virgin Advocate of Mankinde; as also other Saints: according to their devotion: to this end I haue here beneath translated the prayers, which are vsed at their cloathing; that they may with the more devotion be attentive vnto them in that act, as also vse them during the time of their Noviceship. But first I will giue out of the same author, certaine Rules against temptations: because ordinarily the diuell, troups of sinnes, & passed customes, doe assaile and make warre against Novices, so that in them the common saying is verified Iob 7. the life of man on earth is but a continuall tentation or warre. Whence commeth, that many

Novices

Novices overcome in the combat, doe yeeld and fall for want of instruction of the manner and meanes to make resistance. Many profitable things haue bene written both of generall and particular remedies, against tentations, I will briefly speake of some of them.

Briefe Rules against Temptations.

First let them endeavour to accomplish that of the wiseman, Eccl. 2. Sonne comming to the service of God, stand in iustice, and in feare, and prepare thy soule to temptation. And know, that as S. Paule saith, 2. Tim. 2. None are crowned, but those who fight manfully; and that the elect Act 14. By many tribulations must enter into the kingdom of God. Wherefore the first &

common remedie against temptations is to know their, imperfections, frailtie, and insufficiencie, and confidently to haue recourse to Gods assistance, vncessantlly & ardently invoking his aide, in saying *Deus in adiutorium meum intende.* And so they must, continually hope in God, and neuer presume of their proper forces or merits.

The second remedie is to hūble & misprise themselves profoundly, yea to esteeme themselves as nothing in all things before God for he cannot be held by the diuell, who is so little, and as nothing in his owne estimation: but presently he slips out of his clauess, and is receiued by God, who exalts and comforts those who are so humbled.

The third remedie is, alwayes to consider the presence of God almighty

almightie, principally his iudgement, and aboue all to consider prudently, and greatly feare the eternall sentence.

The 4. is to consider clearly, what the tētatiōs are, what are the enemies of the elect, what they seeke, wherto they tend, what they incessantly machinate: truly they are most cruell, most cautious, most envious, and finally seeke no other thing, than the eternall damnation of men, & that in the meane time, they may be withdrawen from God, deprived of all grace and vertue, made subject to them, and sullied with all vices.

They neuer cease to invent & prosecute such things, after a thousand wayes, and practises, wherfore by how much more they know these more assuredly, by so much more foolishly they shall

shall doe, if they consent to them; and doe not resist them with all their force, & affections. Would any one enter into a wood of theeves, of whom he knew he should be strangled.

The 5. to thinke diligently, what damagethey incurre by giving way to temptation; for by this, they loose their soueraigne God, and only good; they are despoyled of all charitie, grace, and precedent merits. They cease to be the daughters, servants, friends, souldiers, heires, & members of their God; Creatour and Saviour, and consequently become his enemies and adversaries, &c.

The 6. is to behold continually how victoriously, & excellently, the servants of God haue resisted temptations, and what glorie they haue gotten by such triumph;

triumph; in reading the lives of the holy Fathers, S. Antony, S. Hilarion, S. Benedict, S. Francis, they may be more fully instructed.

The 7. is to contemplate God almighty, his holy Angels, and all the heavenly citizens beholding their conflict against temptations, ready to assist them, ioyfull of their resistance, and victory: and on the other side, consider how much the malignant spirits doe rejoyce together, and mocke at their fall and transgression, according to that of the Psalmist Psal. 12. *They that troubled me, will rejoyce if I be moved.* O doe not offend leane and misprize God, who is your Creatour, and Saviour. Doe not contristate his B. Mother, most ready to helpe you, and most zealous of your salvation: doe not dishonour your Angel

Guardian, who most sincerely loves you, keeps you most carefully, and admonishes you most faithfully, rather to follow and hearken after the suggestions of the diuell, than to the most wholesome exhortations of the Angels. Doe not make your selues odious and contemptible to the triumphant Church of the celestiall court. Doe not sell your selues to be a shame, mokquerie, & prey to the most envious & most cruell enemies. But rather, pray with the wise man. Eccl. 23. O Lord, Father and dominatour of my life; leaue me not in their counsell: least I fall in the sight of mine aduersaries, and mine enemies reioice.

The 3. is presently to resist in the beginning of the tentation, principally in the tentations of the flesh: from which as from
 their

their objects, occasions, incitations, and subjects, they are incontinently to turne the eies of the spirit, and of the body; the imagination, fancy, memorie, and convert them to behold, and consider some holy and compunctive things, as beholding the crucifix and the Passion, the last endes, weighing also the breuitie and incertitude of this present life. Moreouer they ought to be magnanimous, and laudably vindicative: that so they may afflict the diuells their enemies: by so much more earnestly and vncessantly addicting themselves to all workes of vertue, principally of profound humilitie, Obediēce, & Charitie, by how much more they endeavour to withdraw them from their saluations say with the true warriour Psal. 17.
*I will pursue mine enemies, and
overtake*

overtake them. And I will not re-
turne till they faile. I will break
them neither shall they be able to
stand: they shall fall under my
feete.

The 9. is, to ponder the base-
nesse, impietie, and turpitude of
tentation, and vice: and so pre-
sently with an indignation, turne
themselves, as from a stinking &
most detestable carron. Euen as
a marchant would with indigna-
tion refuse iron, or dung, that
the buyer should giue him for
gold, or balsome; so when for
our Lord God, eternall infinit &
most worthy, and for the most
pretious giuft of his grace & glo-
rie, the world, the flesh, the di-
uell, should propound vaine, fil-
thy, and base things, let them an-
swere, with great contempt and
not vouchsafe to behold or hear
ken to those, who suggest such
things,

things, may rather according to that which the standard bearer of Christ Iesus, Blessed S. Francis hath taught vs, let them say to the tempter, *Open thy mouth and I will cast thee into it.*

The 10. remedie is, to discover as well in confession, as out of it, what passeth, & is hidde in they spirit, to discret, good, and charitable men, and humbly obey to their counsells, and instructions.

The tēpter doth seeke meanes to deceiue vs, propounding false and perverse things, vnder the species of true and good, and doth lay snares and guiles: wherefore he feares to be discovered. For according as Christ hath said in the Gospell. Ioan. 3. *Every one that doth ill, hateth the light, and cometh not to the light that his workes may not be made manifest.* Wherefore a man hath then almost

most vanquished the diuell, and
discovered all his deceits, and trea-
cheries; when he hath declared
all the secrets of his heart to men
of iudgement. It is also an act of
humilitie and discretion, in such
sort to discover the interiour, and
to desire to be wel instructed the-
rein, and therefore let them over-
come thus the pride of the di-
uell.

Many other things may be ad-
ded, as to haue recourse to our
B. Lady to the Saints towards
whome they haue particular de-
votion. And principally to haue a
serious consideration of the Pas-
sion of our Saviour. For Christ
hath giuen great power and in-
estimable vertue to his Passion &
death, wherby he hath redeemed
humane kind. It contayneth in it
selfe an infinit merit, because by a
soveraigne and most ardent cha-
ris,

ritie, most perfect Obedience, most profound humilitie, most firme patience, most strong constancy and most mild spirit he hath submitted himselfe to it; his divinitie added to his humanitie did giue to it an immense efficacy of merites; wherfore by how much more a man is ioyned to Christ, by more humble ardent, and strict charitie, by so much more abundantly he may participate of his vertues, and merits.

If then they be tempted with any difficulty or rigour of the Order, and of its observance, as of the hardnesse and austeritie of Religion, & that it theeme grievous and painfull to carrie the Crosse and follow Christ: let them consider diligently, what he hath suffered for them, how in his agony, for horroure of death he hath shed a bloudy sweat, and
was

was sadde euen to death, and carrying vpon his owne shoulders the heauie gibbot of the crosse, he was most ignominiously ledde to the place of Calvarie.

If they be tempted with the delights of the flesh, or with the desires of pleasure, dissolution, play, sport, vnmeasured laughter, let them consider the griefe that he suffered for vs, when his most delicate flesh was torne, even to the opening of his sides, and most cruelly rent, with the blowes of scourges, when his hands and feete were transpierced with rough and great nailes of Iron, when his head was crowned with thornes, and beaten with a reede.

If they be tempted with ambition, let them consider how for our sakes, he became reproch of men, and our cast of the people. He

was

was mocked with a white garment, derided in purple, bespitted on his face, blasphemed, and despised, handled, and slaine, as the most base and the most wicked amongst men, for those who did see him did mocke at him, saying Mat. 27. *If he be the king of Israel, let him now come downe from the Crosse. &c.*

If the rigour of abstinence, or of fasting be troublesome, and painfull to them, if they be tempted with more delicate meat or drinke: let them remember that they gaue him gall for his meate: and in his thirst they gaue him vinegar to drinke. Psal. 68.

If the motion of Pride, the impetuositie of impatience, or anger assault them, because some haue done them iniuries or other contrarieties; let them consider, how most patiently he hath endured

dured all things, when he was carried before Pilate, with a most mild heart, not saying one word when he was most enormously accused.

If rancour or motion of envie strike them; let them remember how he fastened to the Crosse, & already environed with anguish and prickings of death and more interiorly transperced: did pray for those who crucified him.

If sloath assault them, let them call to mind with what ardent charitie he hath procured our saluation.

Briefely in all temptations let them interiorly consider, what and how great things he hath vndertaken, excercised and suffered for our saluation; with what most bitter and most cruell death he was slaine; and most violently and most painfully stretched forth

forth on the Crosse, even so farre
forth that one might number all
his bones, yea even to the rupture
of his vaines, how he was crow-
ned with thornes, cloathed in
mockerie with a purpell robe;
and his face bained in bloud, pre-
sented to the people, who cryed
take him away, crucifie him. Ioan.

19. I am to you his living word.

On the other side, consider
what and how great he is, he I
say who hath suffered all these
things; is not he, according
to his divine nature, equall with
the eternall Father, & according
to the Humanitie which he hath
hypostatically taken and vnited
vnto the eternall word; more
worth than all the world? Let
them consider the delicatenesse
of his complexion, in that he
was conceived in the most sacred
wombe of the Virgin, of most
pure

pure blood: behold his Innocencie, contemplate how charitably strongly, and most promptly he hath suffered all these paines.

Besides this they may consider, that at the time of his Passion, the griefe of compassion which he sustained from the vngratfull & wicked Iewes was more than the corporall affliction of his Passion. Moreover how great pitie and compassion he had of his most deare Mother, seeing her bitternesse, paine, and compassion as also how greatly he did suffer in all those who stood by, his deuout disciples, and other women.

Let them therefore carrie these things in their minds, and att certaine houres dayly meditate, and remeditate them, as distinctly, ordinarily and compassionately, as if he did endure them in their sight and presence. According to the

forme that is given them in the distribution of their time, in the houre glasse of the Passion which they may find in my booke of the chorde of S. Francis.

Here follow some prayers which they may vse either at their cloathing, or afterward during their Noviceshipp as also some other that they may vse at their Profession.

Prayers.

O Lord Iesu Christ who art the way, without whom none cometh to the Father, I beseech thy most benigne clemency, that thou wouldest leade me by the path of regular discipline, thou also, who hast vouchsafed do call sinners, saying, Come ye to me all that labour and are burthened and I will refresh you. Grant that

that this voice of thy invitation may so prevaile in me, that laying downe the burden of sinne, and tasting how sweet thou art, I may deserue to be sustained by thy refreshment, thou also who hast vouchsafed to witnesse of thy sheepe, saying, *My sheepe doe heare my voice, and I know them and they know me*, acknowledge me amongst thy sheepe, that I may also so know thee and not follow a stranger, but thee; nor heare the voice of strangers, but thine: wherby thou doest say, *he that ministereth vnto me, let him follow me*. Who livest and reignest God with God the Father, in the vnitie of the holy Ghost world without end. Amen.

O God most faithfull promiser of eternall good things and certaine performer, who hast
pro.

promised the coverture of salu-
 tion, and the cloathes of iunc-
 ditie, to thy faithfull: most hum-
 bly I beseech thy immense ele-
 mencie, that this habit signifyng
 fidelitie of heart, and contempt
 of the world, by thy protection
 may keepe me vnspotted: and as
 thou hast temporally cloathed
 me, with the garment of thy
 sonnes Passiō, so thou wilt make
 me to be cloathed with blessed
 immortalitie. Through our Lord
 Iesus Christ thy sonne; who li-
 ueth & reigneth God, with thee,
 in the vnitie of the holy Ghost,
 world without end. Amen.

A prayer for perseuerance.

O God of peace, most mercifull
 and clement Lord, to who
 all good things are pleasing, with-
 out whom no holy thing is be-
 gunne, no good thing finished:
 let the cares of thy pietie be pre-
 sent

sent to my humilitie, and defend
me from all impediments of this
world, and from all secular de-
sires, and propitiously grant, that
I may perseuer in this holy pur-
pose, and having receiued remis-
sion of my sinnes, I may deserve
to come to the company of the
elect. Through our Lord Iesus
Christ thy Sonne: who liueth &
raigneth, God with thee, in the
vnio of the holy Ghost world
without end. Amen.

A prayer for Gods Grace.

O God who by thy coeter-
nall Sonne, hast created all
things, and who hast vouchsafed
by the misterie of his holy Incar-
nation, to renew the world be-
come old in sinnes: I humbly be-
seech thee, that by the grace of
the same Iesus Christ our Lord,
thou wilt elemently vouchsafe to
behold me thy handmaide, desir-

rous, to professe the rennuntia-
tion of the world, that so re-
newed in spirit, I may put off the
old man which its actions, and de-
serve to put on the new which
is created according to God.
Through the same Lord Iesus
Christ thy Sonne: who liveth &
reigneth, God, with thee, in the
unitie of the holy Ghost, world
without end, Amen.

Another.

O Holy Ghost, who hast
vouchsafed to reveale thy
selfe our God and Lord to mor-
tall men, I most humbly beseech
the immense clemency of thy
goodnesse; that as thou doest
breath where thou wilt, so grant
to me, the affection of devotion:
that as by thy wisdom I am
created, and also by thy provi-
dence governed; so according
o thy wanted Grace, let thy ho-

ly vnction in all things teach me,
and that by the intercession of
our most blessed Father S. Francis:
who thou hast given for the
principall lawgiuer of this holy
institution: and of all the Saints,
whom I doe now invoke: make
me to be truly converted from
the vanitie of this world: and as
thou art the remission of all sin-
nes, so dissolve in me, the obliga-
tions of impietie, that depresse
me; and make me fervent in the
observation of this holy purpose,
that in all tribulations and aduer-
sities, I may respire by thy never
failing consolation, and living so-
berly, iustly, and piously, by true
humilitie, and obedience: and
grounded in fervent charitie, I
may with happy perseverance ac-
complish, that which by thy
grace I have begun, which thou
O Lord vouchsafe to grant, who
with

with God the Father, and his
only begotten Sonne liuest and
raignest world without end. A-
men.

Another.

O God who doest inflame
those, who are converted
from the vanitie of this world, to
the prize of thy supernall voca-
tion, & doest prepare mansions in
heaven, for those who renounce
the world: dilate my heart with
thy celestiall gifts, that I may re-
maine in this holy cōpany, with
them in fraternall vnion of Chari-
tie, vnanimous, constant, sober,
simple and quiet, obseruing the
regular institutions of this holy
order, and by thy aide may come
to that spirit of perfection, which
by thy inspiration I haue concei-
ued. Through our Lord Iesus
Christ thy Sonne: who liueth &
aigneth, God, with thee in the

vnitie of the holy Ghost, world
without end. Amen.

Another for the same.

O Lord God creator of all
things visible and invisible,
and reparer of the world, who by
thy power hast created, and cle-
mently redeemed me, and merci-
fully called me to the state of eu-
gelicall perfection: I humbly be-
seech thy immense clemency,
that thou wouldest vouchsafe to
illuminate, inflame, and streng-
then me: that aided by thy most
benigne pietie, I may devoutly
and constantly perseuer to the
end in this holy Order, which
by thy inspiration I haue vnder-
taken: that after the end of this
life, adorned with all ornaments
of vertues, and jewels of spiritual
gifts, I may deserve to come to
thee my most clement Father.
Through our Lord Iesus Christ

thy Sonne: who liueth and reigneth, God, with thee, in the vnitie of the holy Ghost world without end. Amen.

Prayers after Profession.

O God who dost inflame those who are converted from the vanitie of this world, to the prize of thy supernall vocation; come vnto me propitiouly purifying my breast, and infuse thy grace, whereby I may perseuer in thee; and armed with the helpe of thy protection, may be able to performe, what I haue promised; and made a fullfiller of this my Profession, I may happily attaine to those things, which thou hast vouchsafed to promise those who perseuer in thee. Through our Lord Iesus Christ thy Sonne who liueth &

raigneth God, with thee, in the
vnitie of the holy Ghost world
without end. Amen.

Another.

Almightie and everlasting
God, benigne inhabitatour
of chaste minds, who by thy word,
by which all things were made,
hast so repaired humane nature,
vitiated by diabolicall deceit,
in our first parents, that thou hast
not only recalled it to the Inno-
cency of its first beginning, but
also hast brought it to the know-
ledge of some things, which are
to be had in the world to come
and carried it, as yet bound in the
condition of mortalitie, to the si-
militude of Angels, behold me
thy handmaid, who placing my
confidence in thee, doe offer up
my devotion: and grant that by
the gift of the holy Ghost, there
may be in me prudent modestie

wise benignitie, graue lenitie, & chaste libertie; that I may be fervent in charitie, and loue nothing besides thee, may liue laudably, and not desire to be praised; that I may glorifie thee in sanctitie of body, and puritie of minde; may feare thee by loue, and by loue serue thee, Be thou my ioy, my will, in mourning, be thou my comfort, in doubts; my counsell, in iniurie, defense; in tribulation, Patience: in Povertie, abundances; in hunger, food; in infirmitie, medicine; let me haue all things in thee, whom I desire to loue aboue all things: by thee, let me keepe what I haue professed, chastice my flesh by mortificatiō; & overcome the world with its pride; that so adorned with flowers of vertues, and with the oyle of preparatiō: I may expect the celestiall bridegroom; & my lāpe being lighted with the

prudent virgins, I may enter into thy regall court, & remaine without end, in the everlasting company of the lambe Christ Iesus, to whom with the Father and holy Ghost, be all honour and Glorie for ever more. Amen.

A prayer to our holy Father

S. Francis.

O Seraphicall and most Blessed Father S. Francis, Imitatour & standardbearer of sweet Iesus crucified; who hath adorned thee, amongst other Saints with a speciall priviledge of loue, and honour, for he hath replenished thy soule, with the light and splendour of loue, and hath renewed his sacred wounds in thy body. I beseech thee for the loue of the same benigne & mercifull Iesu, that thou be alwayes, and at all times vnto me a helper.

Father.

Father, and keeper; and an advocate for me, vnto the same Lord, both in this life, and at the houre of my death. O beloued of God: I also humbly and earnestly beseech thee, to obtaine for me, of our Lord Iesus Christ; compunction, and remission of my sinnes: pray for me to our benigne Lord: that through his mercy and piety, he would grant me the grace to know my selfe; and to loue and desire him aboue all things: and that he make me to serue him faithfully, all the time of my life; O Father, most glorious Confessor of God; obtaine for me, that our Lord by his mercy, & charitie, may make me thy true daughter, and disciple, and that he replenish my soule with those grifts where with he replenished thine; and that he make me a true observer

of my Rule, and Profession: & lastly that he keepe both me, and my Sisters, with all thy children: in good, and regular observance; and in good example; that we may be a light and patterne to the whole world. O most louing Father: I beseech thee for the loue of the blessed virgin Marie, Mother of God: to whom thou allwayes haddest great devotion; obtaine for me, that I may alwayes reuerence her; and haue speciall devotion to her; I also humbly begge of thee, that by the said deuotiō of thine towards her: thou be vnto me an aider and helper; when my soule shall depart from my body; and that thou vouchsafe to pray for me, that our Lord through his mercy, and by the merits of his most bitter Passion; the loue and merits of his most holy Mother; and by

for the Professed. 1325

by the merits of all the Saints
of thy Order, and of all other
Saints, he may bring my soule
to Paradise; and grant me to re-
maine with him and thee, toge-
ther with his holy Saints, and
Angels for ever in his Glorie. A-
men.

Instructions for those who are
and to be professed.

First let them consider, the
greatnesse of this benefit of
their vocation: for God hath not
done so to all: but to them, he
hath declared, not only his iudge-
ments; but also his counsells; He
hath done great things to them,
by taking them not only for his
servants, but also hath chosen
them for his deare Friends: for
he saith Ioan. 15. Now I call you
not servants, but I haue called you
friends. He hath also adopted
them for his children; whence
he

he saith 2. Cor 6. I wil be a Father
 to you, and you shal be my daugh-
 ters. Moreover he hath taken
 them for his Spouses, for the
 soules of euery one, are Spouses
 of Iesus Christ, saith S. Bernard.
Let your soule be espoused to him,
whose beauty is admired by the
sunne & moone. Iesus Christ hath
 made them companions of his
 table, companions of his nuptiall
 bedde, and hath espoused them
 with the ring of his loue, and
 charitie. Hearken therefore ye
 daughters and see, & consider the
 great bountie of God vnto you,
 and forget your people, and
 the house of your Fathers for-
 sake all carnall affections, vnac-
 custome your selues of all secular
 conuortment, & forget the hurt-
 full habits of vice.

1. Let them consider the digni-
 tie of a Religious state; for the

Monast

Monasterie is nothing else, but a schoole or citie of vertue; a place of freedome; where devout soules, who haue happily fled from the arke of the enemye; fearing they should be surpris'd in his nets: haue assembled themselves. It is also a terrestriall heaven, wherein celestially women, or terrestriall Angels, who in spirit converse in heaven, doe keepe their residence; (Night and day, According to the saying of S. Bernard) to celebrate the praises of God. Blessed S. Laurence Iustinian calleth it a Garden enclosed, Paradise of delights, Schoole of vertue, Tabernacle of Alliance, Parlour of the Sponse, Station of warriors, House of Sanctitie, Mistress of Religion, particular Mirror of holy Obedience.

3. Let them consider the vtilitie of a Religious state, wherein
one

one is tryed and excercised in vertue, reprehended for negligence, drawne by word and example to more perfect things. Here they are constrained to deplore their imperfections, here they are awakened by the fervour of others, instructed by others humilitie, moved by the obedience of one, and by the patience of another: Here they are confounded to be more slow than others. The correction of the one is the admonition of the other. The danger of one serveth for a looking glasse to the other; and for to say nothing of the influence of the more abundant grace, of the greater assurance, and tranquillitie at the house of death, of the commoditie that they haue to be vacant to God, &c. it is also a signe of the divine Predestinatiō. For Iesus Christ hath promised
that

that euery one, who hath left Fa-
ther, Mother, Brothers or Sisters,
etc. for him, shall receiue an hun-
dred fold, and shall possesse life ever-
lasting. Wherefore remembring
these things, and participating of
so great good, let them perseuer
in the obseruance of the Rule,
and religious conversation, and
God will giue them a crowne of
life.

4. Let them consider that how
great foeuer the dignitie and vti-
litie of a Religious state is, yet
they cannot come to the height
of this dignitie, but by labour; if
therfore the place of dignitie de-
light them, let them first exer-
cise themselves in the way of la-
bour: by this path, one cometh
to maiestie: wherefore let them
know that since they haue bene
disposed to enrolle themselves in
Religion, they are ranged into
the

the societie of Iesus Christ, into
 the number of his Apostles, and
 so ought to consider his words.
*He that will follow me let him re-
 nounce himselfe, and take up his
 crosse, &c.* therefore let them pre-
 pare their soules to fight, for
 in hence they have called the di-
 uell and hel to the duell, he will
 come with all his forces and ma-
 lice, as another Aman, against
 Mardocheus, for to vanquish &
 surmount them; in the mean
 while let them be assured that the
 God of all consolation will assist
 them, and will not permit that
 they be tempted above their
 force, but will giue aide in tenta-
 tion, to the end that they may
 sustaine it.

5. As they haue firmly resol-
 ued, to perseuer in Religion; so
 let them valiantly follow him,
 that is their head & Lord; follow

for the Professed. 139

him through fire & water: *Learn*
of him because he is meeke and
humble of heart. Mat. 23. let them
crucifie their flesh; all vice, and
concupiscence, mortifie, deny, &
ouercome themselues; offering
their wills to God by perfect o-
bedience: let them serue God in
feare, and reuerence; with great
care and fervour of heart, and ne-
uer cease to adhere and please
the almightie, and incomprehen-
sible God, contemning all base &
vnworthy comforts and consolations:
certes, if their comportment be
such, they shall haue here a
Paradise on earth, in adhering
most sweetly in tranquillitie
of spirit, to a soveraigne and infinite
good: and soone after, the celestiall
Paradise, where they shall see
in the kingdome of heauen
the good things of our Lord,
which the eie hath not seene, nor
care

care hath heard, neither hath
ascended into the heart of man
what God hath most largely pre-
pared for the true Religious, who
accomplish his counsells.

6. Let them consider the great
good, which those enjoy who
formerly in this life haue con-
demned the world with all its de-
lights, riches, and honours; and
behold what glorie, excellency,
praise, and inestimable honour,
they haue gotten in a little time,
by paines: so now they are coun-
ted amongst the children of God,
& their lot is amongst the Saints;
they are now eternally assured of
their vnspeakable beatitude, and
of the most sweet possession of
the most high Deitie, and now
foreuer, are by so much the more
happy, by how much during this
short life, they haue bene found
to haue served God more sincer-

rely, diligently and amourously.

They may set before their eyes, the example of the Saincts; by often reading and seriously pondering their actions, to the end, that in as much as they may; they imitate them: above all, let them set before their eyes, the example of our holy Father S. Francis; that as they haue made Profession to be his children, so they may be true heires of his vertues; and for the commoditie of those who perhaps cannot haue time to read his life, I haue thought good to set downe here in a brieffe manner, the principall things of his life, that in making vse of this brieffe extraction, they may set it alwayes before their eyes, and so regulate their actions conformably.

A brieffe

A briefe extraction of some perfections of S. Francis, which may serve as a pattern for all his children.

THe first Perfection of S. Francis, was that with all endeavour, and with all his force he did labour to deplore his sinnes; and did willingly confesse them, & that without delay, and afterward in as much as he could did take heed not to fall againe.

The 2. was that he did put all creatures about him selfe, and himselfe vnder all. And this was his reason: because (as he said) he had offended that great Lord, who had made all creatures, and who hath so much honoured vs, that for our loue, he hath taken humane flesh: which assumed did participate of all creatures.

ures. For this he was obedient with a good heart, and good will, to all not only to greater, or equal or lesser; but also to all creatures in as much as was lawfull for him.

The 3. Perfection was the love of God, whereby he had rooted out of his heart all worldly and humane creatures: neither did he find any foundation, root, or rest, but in him who made his heart. For this he was wont to cast his heart vnto Christ, who had made it, and so exercised his heart in him, that without any labour, when he would, he could cast his mind on him, and from hence was alwayes attentive to God, in all places, and in all times.

The 4. Perfection was, that he was of such patience, that he did endeavour to loue him more
that

that did doe or speake euill vnto him: and with all his heart, and with a good will, would more willingly serue him without all bitternesse of minde, because God out of his liberalitie did giue all good things to him: so he did belieue that God did permit all euill things to happen vnto him, to manifest therby his sinnes vnto him: & that so he himselfe might acknowledge and take notice of them: and that God did punish them in this present life, and therefore he did much loue him that did doe or speake ill of him: because by his mediation, as by his messenger, God did giue vnto him so great good to purifie him from his sinnes.

The 5. was that he loued all good men, and did compassionate all euill; and did honour all, repuring himselfe the basest yea worse

of all men. And this because, he did not know, whether the good which he did doe, did please God, or whether he should perseuer therein: neither did he know the end, wherto another might come: and for this, he iudged none. Whē he did heare any euill of any one, either he did excuse him, or in hearing did shew himselfe sadde, or did wholly turne the words of the speaker to some other matter.

The 6. was, that he did much loue reprehensions, & them who reprehended him. And if any ill thing was spoken of him; he granted it: if they did say any good, he excused himselfe, and said, that he did no good: knowing in his minde, that God did doe and giue all good.

The 7. was, that he did willingly serue all, and would scarco
P permit

permit any one to serue him, re-
puting himselfe vnworthy of
seruice; for, said he, Christ did
not come to be ministred vnto
but to minister; If therefore any
one did serue him, in any need-
ficie, in his heart he gaue thanks
to God: who gaue him that wth
to serue, and to be able to doe it.

The 8. was, that he did ende-
vour to contemplate all Gods
benefits in himselfe; in others
yes in all creatures; and did giue
thanks to God for all of them
&c afterward humbling himselfe
did say, who am I: that I should
giue thanks for others, when
am not sufficient to giue thanks
for the least part of the good, that
God hath done vnto me; especi-
ally sith I am so poore a creature.

The 9. was the guard of his
tongue, without which all good
is easily lost for he did abstar-
n

not only from evil hurtfull or
vnciuill words; but also from all
superfluons & yaine talke; which
doth expell deuotion.

to. Above all things he did
take care, that in euery word of
his, there should be truth, good-
nesse, and humilitie. Because the
words of a man, ought to begin
in truth, proceed in goodnesse, &
end in humilitie; and be measu-
red in breuitie.

The vi. was his great Pover-
tie, which he esteemed as his La-
dy, and Spouse, because that it
had bene so dignified in our Sa-
viour, and his Blessed Mother.
And therefore he left this as an
inheritance to all his children.

The x. was, his prompt obe-
dience, which he esteemed aboue
all other things: because it did so
shine in our Saviour, who was
obedient to his Father, even to

the death of the crosse, and therefore our holy Father said, he would as willingly obey to a Novice of one dayes standing, as to the eldest of the house; if he were made his Superiour.

To omit many other rare Perfections, which the devout Reader may gather in his life: the last & principall was his tender compassion, of our Saviours Passion: whereby he did merite to receive the stigmats or markes of Christ Iesus crucified.

After this example, devout soules in reading the lines of Saints, may gather the principall perfections, or rarest vertues, which have bene in the Saints: that they may lay them vp in store, to benefit themselves by their examples.

To conclude I will adde the words of S. Hierome in the first chapter

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chapter of his Rule. Christ (saith
he) hath instructed women placed
in Monasteries; what manner of life
they should principally take; saying,
Mat. 19. If thou wilt enter into life
keepe the commandements, and what
those are he hath taught; saying,
thou shalt loue the Lord thy God,
with all thy heart, and thy neighbour
as thy selfe: diligently consider; that
without the fullfilling of those com-
mandements, no man entreth to liue
with God: therefore the Apostle doth
not glorie in the tongues of Angels,
and men; nor in the knowledge of the
mysterie of God; nor in the spirit of
Prophecy, but in charitie. This alone
doth make men liue to God; This
maketh Religious, monkes & Nun-
nes. Without charitie, Monasteries
are but hell, and those who dwell
in them, are but diuells. But with
charitie, Monasteries are Paradises,
on earth: and those who abide in

them, are Angels: therefore my most beloved daughters, although long fasts doe make your bodie's leane, and abiect, and poore garments deforme them: and long offices be performed, if charitie be wanting within, you are not as yet come to the lowest degree of Religion. It is a good & pleasant thing for Sisters to dwell in one, that is in one bond of love, and affection of charitie: who doe helpe one another in sentation, & mutually administer to each other, the offices of charitie and pietie. Wherefore let there be one heart, one soule, in you, corporally united; for certainly there is no life worse, than to live together in body, and not in minde and they are truly unhappy, in whom there is not one will, but diverse: therefore let there be alwayes in you, one affection, one fraternitie, one will, one proportion of manners, one ioy, one sadnesse: let
not

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not that, which in our Lord is pleasing to one, be displeasing to another; neither that, which is the joy of one, be the griefe of another; and so ye may haue the proposed end, and wreake of Religion, if ye dwell unanimously in the house of Lord.

Instructions for the conseruation of diuision of mortall charitie. 1100

First, you ought to consider your Sister, not as flesh and blood, but as the image of God: which he most affectionately loveth; and to reforme it, hath giue his only Sonne, he hath created all this world for its corporall service; and spirituall assistance: he hath also ordayned those most noble creatures the Angels, to labour for its profit: the Sonne of God, Christ Iesus hath ginen his proper life for it; for he hath loved vs, and washed vs from our sinnes, by his blood. Iudge whel

ther it be reasonable to hate those, whom he so infinitely loveth; or contemne those, whom Iesus Christ cherisheth.

2. Consider your Sister, not as a stranger; but as one, who is very neere vnto you, whose prosperitie or adversitie concernes your selfe; if any one loveth his carnall Sister much more ought you to love your spirituall Sister engendred with you by the same mother, the holy Church and Religion: and of the same Father Christ Iesus. We come from the wombe of our Mother, to miseries, sinnes, and death wherein is no true fraternitie; but we are engendred in the bosome of the Church & Religio, to ioy, merits, and life everlasting wherein is perfect affinitie.

3. Regard not your Sister, although shee be angry and en-

vicious

vicious towards you, as euill or iniurious to you, but as one who doth cause you great good & honour; for in speaking ill of you, or contradicting or discouraging of you, &c. she is the occasion, that you walke more carefully, & liue more religiously, & therefore consider that, by her meanes you may heape vp merits.

4. At all times, when you find in your minde, any ill will, or aversion against your Sister; doe not suffer the cockle sowed by the craftie enimie, to encrease in yous but presently apply some remedy: which you may doe, by vn-
cessantly praying God for her. If afterward the occasion present it selfe, or if you can, seeke the occasion to praise that Sister; shew her a good countenance, & and talke with her of things that occurre: so you shall become a
Vol P. 3 child,

child, according to that of our Saviour, Matt. 18. *Knlesse you be converted and become as little children, you shall not enter into the Kingdome of heauen.* You shalbe a little child, not in sense, but in malice; a child, not in imbecillitie, but in sinceritie.

5. Doe not contract ouer much familiaritie, or immoderate friendship with any one Sister: for this is not charitie; but a moth of charitie, the ruine of peace, veritie, and perfection; and is obtained with offense to others: for from this root, most commonly buddes forth these branches: 1. a continuall remembrance of those whom you loue; with an obliuion of God. 2. many idle discourses, and losse of time, ordained to contrition, prayer, and good workes, & not, to vanitie & detraction: which ordinarily follow

low such familiaritie. 3. scandale
to the other Sisters; who detest
such affections which are contrarie
to a Religious life 4. a continuall
anguish and care, least some
corporall euill, sicknesse, or dishonour
should come vnto them;
5. a continuall care to defend
them, with such like: which many
times causeth dissension, and
strife with others; wherefore communicate
a generall loue to all,
assist all, speake to all, and shew
to all the same signes of familiaritie.
And if you are bent to loue
one, more than another; let it be
in no other, but in Iesus Christ
your Spouse, whereby you may
the more encrease in his loue.

6. (Condemne all temporall things,
and wholly banish the loue of
them from your heart. For oftentimes
base and abiect things desired,
doe breake peace betwene

Sisters; and hurt Charitie. Be you
 ashamed, that possessing the
 gifts of God, with hope to be
 heires of God, you should dispute
 and quarrell for a little booke, for
 a cell, and such like; preferring
 those little and vaine things, be-
 fore the good of charitie & loue.
 7. **O**vercome your proper will,
 and submit it to the will of your
 Sisters. For Iesus Christ did not
 come to doe his proper will, but
 to be subiect to all. So you are
 not entred into Religion to satis-
 fie your proper desires: but the
 will of our Lord. If you will
 know what the proper will is,
 which for the good of peace, you
 ought to forsake, S. Bernard will
 tell you. Proper will (saith he) is
 not common to God and men: but is
 only ours: when we will anything, not
 for the honour of God, nor for the
 will of our Sisters: but for our
 self.

accomplish it for our selues, without intention to please God, or praise our Sisters, but to satisfie the proper motions of our spirit. This is directly opposite to charitie.

8. Renounce your proper iudgement, not too much confiding or telying vpon your owne opinion: for euen as amongst carnall and imperfect persons, disordinate loue of earthly things, doth ordinarily raise strifes and debates, so amongst spirituall persons, the diuersitie of sense, and iudgement, ordinarily engendreth discord. Now you may obtaine this abnegation of your iudgement, by true humilitie of heart, if you esteeme others more wise, and stayed: and your selues more foolish, and lesse experienced. Hearken to S. Paule praying each one Phil. 2. *If therefore, there be any consolation in Iesus Christ, if*

any solace of charitie, if any societie
of spirit, if any bowels of commise-
ration: fullfill my ioy, that you be of
one meaning, hauing the same cha-
ritie, of one minde, agreeing in one.
Nothing by contention, neither by
vaine glorie, but in humilitie, each
counting other better than the selfe.

9. Thinke seriously, that there
is nothing so great, profitable, or
pretious, which may be prefer-
red before the good of charitie,
and vnion: wherefore order all
your exteriour things, all your
affaires, in such sort, that the fra-
ternall charitie may not be preiu-
diced; but cōserued, with the losse
and interest of all other things.

10. Be neuer angry against your
Sister, how iust an occasion soe-
uer you haue, according to your
seeming: for anger doth blind the
vnderstanding, and looseth the
good of peace and charitie: you
may

may well be angry against your
sinnes, but beare alwayes a pea-
ceable and quiet heart towards
your Sisters; or at the least strue
to appeare so exteriorly. Endea-
vour to suppress anger, not only
in your owne heart; but also in
the hearts of your Sisters: which
you may doe by cutting of the
occasions, by humble satisfaction,
and by sweet & courteous words.
Do not promise to your
selfe long life, but thinke that
you may presently die: and accu-
stome your selfe with tranquilli-
tie of spirit, to suffer iniuries and
wrongs; from your Sisters: as
you would doe, if you were at
point of death: when you would
not esteeme of such things, but
rather apply your mind to God.
Wherefore euen now consider all
things which are done and said,
as if they did no way touch you.
O R D O and

and so you shall not be any way troubled; and shall offer all to God as voluntarie Sacrifices.

12. Consider and reuerence Iesus Christ in every one; for you ought not so much to consider the person, as God, who by his essence, presence, and power is in all things; and principally in rationall creatures: and therefore for his sake you ought to interpret all their words, and works in good part: or if you cannot, returne to your owne selfe, and consider whether there be nothing in you, that may displease God, who is present: where perhaps you may find greater faults, and therefore you may the better support the imperfections of others. Besides such is Gods goodness that oftentimes he couereth great and heroicall vertues, vnder daily and light imperfections.

ORDO AD VNGENDAM

INFIRMAM.

IN primis pulsetur campana Ca-
pituli; & Sorores, quæ possunt, in
Ecclesiam conveniant, quibus con-
gregatis, & Sacerdote cum Ministris
preparatis: Sacerdos accipiat oleum
sanctum. Deinde ordinate procedant
cum psalmo Miserere mei Deus.
Cum autem peruentum fuerit ad lo-
cum ubi iacet infirma, Sacerdos di-
cat. Pax huic domui. *℣.* Et omni-
bus habitantibus in ea. Stans ante
egrotam dicat. *ψ.* Adiutorium no-
strum &c. *℣.* Qui fecit celum
&c. *ψ.* Dominus vobiscum &c.
Oremus.

INtroeat Domine Iesu Christe
domum hanc, sub nostræ hu-
militatis ingressu, æterna felicitas,
divina prosperitas, serena lætitia,
charitas fructuosa, sanitas semp-
terna. Effugiat ex hoc loco acces-
sus demonum, adsint Angeli pa-
cis:

914 Ordo ad ungendam

eis: domumque hanc deserat effo-
gata discordia. Magnifica Do-
mine super nos nomen sanctum
tuum, & tibi benedic nostræ con-
uersationi, sanctifica nostræ hu-
militatis ingressum, qui sanctus &
pius es: & permanes cum Patre &
spiritu sancto in sacula saculo-
rum. Amen.

O Remus & deprecemur Do-
minum nostrum Iesum Chri-
stum, ut benedicendo benedicat tibi
hoc tabernaculum, & omnes ha-
bitantes in eo: & det eis Angelum
bonum custodem: faciat eas sibi
servire ad considerandum mirabi-
lia de lege sua, auertat ab eis om-
nes contrarias potestates, eripiat
eas ab omni formidine, & ab om-
ni perturbatione, ac sanas in hoc
tabernaculo custodire dignetur.
Qui cum Patre,
Exaudi nos Domine sancte
Pater omnipotens eterne Deus

&

& mittere digneris sanctum Angelum tuum de cœlis: qui custodiat, foueat, protegat, visitet atque defendat omnes habitantes in hoc tabernaculo. Per Dominum nostrum Iesum Christum filium tuum. Qui tecum vivit & regnat, &c. Deinde in modum crucis aspergat agrotam aqua benedicta: postea domum dicendo.

Asperges me Domine hyssopo &c. cum versu more solito deinde agrotam dicat Confiteor. Quo dicto omnes Sacerdotes astantes insimul eam absolvant. Postea Sorores legant 7. psalmos cum Litanys. Intermittit Sacerdos, intincto pollice in oleo sancto dicat absolute.

IN nomine Patris, & Filij, & Spiritus sancti extinguatur, in te omnis virtus diaboli per impositionem manuum nostrarum, imo per invocationem omnium sanctorum, Angelorum, & Archangelorum

316 *Oratio vngendam*
angelorum, Patriarcharum, Pro-
phetarum, Apostolorum, Marty-
rum, Confessorum, Virginum, &
que omnium simul sanctorum.
Amen.

Quo dicto faciat signum crucis de
oleo sancto in corpore agra in sex
locis infra scriptis, ad
namquamque crucem, propriam
orationem dicendo.

Ad oculos.

Per istam sanctam vunctionem
& suam piissimam mise-
ricordiam parcat tibi Dominus
quicquid oculorum vitio deli-
quisti. R. Amen.

Minister vero tergat locum in-
unctum & annunctum, cum stupa, re-
ponens eam in vase mundo: & sic
faciat post quantilibet vunctionem.

Ad aures.

Per istam sanctam vunctionem
& suam piissimam misericor-
diam parcat tibi Dominus quic-
quid

Infirmus. 357
quid auris vitio deliquisti. *re Amen.*

Ad Narer. Per istam sanctam vn-
ctionem † & suam pijsissimam mi-
sericordiam parcat tibi Dominus
quicquid narium vitio deliquisti.
re Amen.

Ad Os. Per istam sanctam vn-
ctionem † & suam pijsissimam mi-
sericordiam parcat tibi Dominus
quicquid lingue vel oris vitio de-
liquisti. *re Amen.*

Ad Manus. Per istam sanctam
vnctionem † & suam pijsissimam
misericordiam parcat tibi Domi-
nus quicquid tactus vitio deliqui-
sti. *re Amen.*

Ad Pedes. Per istam sanctam
vnctionem † & suam pijsissimam
misericordiam parcat tibi Domi-
nus quicquid incessus vitio deli-
quisti. *re Amen.*

Psalm. & Litanys lectis, Sacerdos dicat.

Kyrie eleyson. Christe eleyson.
Kyrie eleyson. Pater noster. &c.

✠. Erue nos &c. *an.* sed libera be
✠. Saluam fac ancillam tuam. *an.*
Deus meus. sperantem in te. *an.*
Mittere ei Domine auxilium de san
cto. *an.* Et de Sion suere eam. *an.*
Esto ei Domine turris fortitudi
nis. *an.* A facie inimici. *an.* Nihil
proficiat inimicus in ea. *an.* Et fi
lius iniquitatis non apponat no
cere ei. *an.* Domine exaudi. &c.
Dominus vobiscum. &c.

Oremus.

Domine Deus, qui per Apo
stolum tuum locutus es
dum iohannes ait quis in vobis, in
ducat Presbyteros Ecclesie, &
orent super eum, vngentes eum
oleo sancto in nomine Domini, &
oratio Fidei saluabit infirmum, &
alleuiabit eum Dominus, & si in
peccatis sit, dimittentur ei: cura
querimus domine redemptor no
ster gratia Spiritus sancti languo
res istius infirmus, & sua sana vul
nera

et quicquid duntaxat peccata, ac
que dolores cunctos cordis & cor-
poris ab ea expelle, plenamque in-
terius exteriusque sanitatem mi-
sericorditer redde. vt ope miseri-
cordie tue restituta ad pristina
reparetur officia. Qui cum patre
& eodem Spiritu sancto uiuis &
regnas.

Respice quæsumus domine
famulam tuam. N. in infir-
mitate sui corporis fatiscentem, &
animam resoue, quam creasti. vt
ipsa castigationibus emendata,
sentiat se tua medicina saluatam.
Per Christum Dominum no-
strum. &. Amen.

Domine sancte pater omni-
potens æterne Deus, qui
benedictionis tue gratiam ægris
infundendo corporibus salutem
tuam multiplici pietate custodis
ad inuocationem nominis tui be-
nignus assiste vt famulam tuam

N. ab

Concedat Iesus Christus,
ut te reficiat,
et transformat, et
in gloriam tuam possit
transire, ut te
perpetuo Domine perfice
in secula seculi.
Amen.

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